SATHAN TRANSFORMED into an Angell of Light, expreſſing his dangerous Impoſtures vnder glorious ſhewes.

[By Thomas Cooper.]

Emplified
Specially in the Doctrine of Witchcraft, *and ſuch ſleights of Satan, as are incident thereunto.*

Very neceſſary to diſcerne the ſpeci- Plague raging in theſe dayes, and ſo to hide our ſelues from the ſnare thereof.

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1622.

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To the right worſhipfull *Alderman Holiday*, the worthy Gouernour of the Eaſt Indian Merchants, together with the prouident Treaſurers and graue *Committees*, and the reſt of the aduenturers in that famous trade All things pertaining to life and godlineſſe.

RIght worthy and beloued in our Lord Ieſus Chriſt: It is the wonderfull mercy and exceeding patience of our gratious God towards vs of this *ſinfull Nation* that in the middeſt of ſuch fearfull ſtormes and bloody garboyles deuouring our *neighbors* round about vs, wee of this *Iland* though, as it were, enuironed round about with ſuch tempeſtuous ſeas, do yet notwithſtanding enioy ſueh

temperate ſeaſons, as not onely to eate the fruite of our owne labours, but to be enabled moreouer out of our aboundance to entertaine and releeue our diſtreſſed neighboure. And is not the *wiſedome of God* admirable herein to *warne* vs to *looke home*, when our *neighbours houſe* is on fire, and to make it our owne caſe, what is common to vs with others. Is not his mercy vnſpeakeable that ſeeing *charitie couereth a multitude of ſinnes*, and *much is forgiuen to thoſe that loue much*, therefore wee may haue hope of *Gods* longer forbearance & indulgence towards vs, ſo long as we regard the afflictions of *Ioſeph*, & by our brotherly affections, *beare one anothers burthen*. Surely though the *ſickle muſt be put in when the haruеſt is ripe*, and there are too many ſignes among vs that the *regions are white vnto the haruеſt*, yea that the *Deere* is gone out to go through the land, yet euen here I haue obſerued theſe meanes to ſtay the *execution*. Firſt, when there are

ſome

ſome remaining to *ſtand in the gap* to turne away the wrath. Secondly, when the Lord is *iuſtified* and approued by his word, And thirdly, when by our *compaſsion* and prudence wee doe communicate with the afflictions of our *brethren*, and ſo voluntarily ſuffer with them in their diſtreſſes. Wherein as we haue ſpeciall cauſe to bleſſe our gratious God for *his* good hand with our worthy *Nehemiah* in this holy worke, ſo are wee wiſely to ſecure our ſelues in ſuccouring others, and doing good while wee haue time to the houſhold of faith. Shall not Sathan and his *inſtruments* herein otherwiſe condemne vs, who if euer heretore, do ſpeedily combine themſelues againſt the Lord and his annoynted, whoſe maine policy it is in theſe latter dayes to *diſunite* the hearts of Chriſtians and to weaken their hands that they may more ſpeedily and eaſily make prey of them. Doe not his *croaking frogges* thoſe infernall *Iebuſites* compaſſe

land and ſea to this end, creeping into the chambers, yea into the harts of *Princes*, both to exaſperate ſuch as are auerſe againſt the poore mẽbers of Chriſt, and alſo alienate euen the well affected from the maintenance of the *common faith*. And doe wee thinke that they haue left any ſtone vnrowled to compaſſe the ſame, can we imagine but that theſe *ſpirits of diuels* haue waded into the depth of their *fathers* methods, and as ſhe in the Poet:

When heauen will affoord no helpe, ſhee'le moue the infernall powers, ſo in deſpite of heauen theſe *limbs of Sathan* haue now failed to employ the powers of darkeneſſe for the more effectuall deluding of the children of diſobedience? And are not theſe the *times* wherein if it were poſſible the *very elect* may bee *ſeduced* and enſnared hereby. Is not the *wiſdome* and *iuſtice of God* admirable herein that when the *Foole ſaith in his heart there is no God*, & the *Atheiſt* dreams of no other hell but to bee in *debt*, and

and affliction, and ſo plots by all meanes to build his heauen on earth by wallowing in all exceſſe of riot and vanitie, as hereby he reapes *ſuch wages of his error as he meet*, euen to be giuen vp to a *reprobate ſenſe*, and ſo not onely to all monſtrous and deſperate wickedneſſe, but euen to maintaine and ſecure the ſame againſt all future reckonings, as if he had *made a couenent with hell, and were at an agreement with death*: ſo is he iuſtly taken in his owne *craftineſſe*, and moſt wonderfully arreſted by the power of *hell*, to the apparant confuſion of his imagined happineſſe, and while hee dreames of no other heauen but *to doe what hee liſt in earth*, hee is not onely therein *reſtrained* by the power of heauen to the confuſiō of his preſent hopes for the good of the Saints, but alſo iuſtly caught in the ſnares of his owne wickedneſſe by the *power of hell*, as to beginne and ſeale hereby vnto him *eternall vengeance*, and to haſten him thereto; ſo that the *righ-*

teous

teous may more wonderfully escape of our trouble, when the wicked are falne into the pit they digged for them. Surely as it is a righteous thing with God, that they that doe not receiue the loue of the truth, ſhall be giuen vp to ſtrong deluſions to beleeue lies: ſo if euer Satan were transformed into an Angell of light, and ſo more effectually by his lies and ſubtilties did deceiue vnſtable ſoules: If euer the ſure word and wonderfull workes of God were outfaced and ſuppreſſed by the ſleights and forgeries of the God of this world, the experience hereof is moſt notorious in our times: to inſtance in this particular being the ſubiect of our experience how mightily the Lord hath iuſtified his word, both auouching in theſe dayes the truth of this doctrine of Witchcraft as alſo euidencing the power thereof in diſſoluing the workes of Satan, as experience hath made it manifeſt, ſo we haue had not onely the great Patrones and friends of the Church confirming the ſame, but euen the

Churches

Churches verie enemies haue beene enforced to acknowledge no leſſe. And yet ſuch hath been the *efficacy of deluſion*, that this very ſame *moſt glorious truth* vpon other reſpects as it hath found hard meaſure among fained *friends*, ſo it hath alſo thereby beene *traduced* and *peruerted* by it *enemies*. And ſurely we may the leſſe wonder hereat, if we conſider wiſely, that as *commodities* are in *requeſt* with many according to their *diuers humours*, and *different* ſeaſons, ſo doth it befall the *ſacred truth*. which though it be ſomtimes in *requeſt*, when it may ſerue to *aduance the pride of the fleſh and infancie of religion*, yet doth it eaſily *grow out of date*, when either it tends to *humble the fleſh*, or iuſtly *challengeth lukewarmneſſe and hypocriſie*. Which as it was the portion of the *Lord and maſter of the Church*, ſometimes to bee *cryed vp with Hoſanna*, eſtſoones to bee *cryed downe with crucifige* ſo hath it beene the lot of the *ſcepter of this kingdome, the budding rod of Aa-*

ron

ron ſometimes to be *turned into a ſer-*
pent in the opinion of man, as if it
onely entended to deſtruction and
not to edification, no better then a
doctrine of licentiouſneſſe or *ſedition*
and *deſpaire*, which eſtſoones was
in eſteeme as *Angels foode*, ſweeter
then *honey*, pretious aboue *rubies*,
moſt orient *gems*. Which ſeeing it
hath beene alſo the *portion* of this
truth concerning *witchcraft*, is it
any maruell if what man oppoſeth
and ſeeketh to ſuppreſſe, the *Lord*
himſelfe hath powerfully maintaind
and iuſtified, as prouing vnto it
gainſayers a ſauour of death, that
haue refuſed to embrace the ſame
as a ſauour of life vnto life. Surely
when I diſcerne the efficacy of de-
iuſion preuailing in theſe dayes e-
uen vpon ſuch that haue *taſted* of
the *good word of God*, and beene *par-*
takers of the *enlightning ſpirit*: and ſo
haue had ſome *kenning of the power*
of the life to come, and yet are ſo
ſalue away from *conſcience*, yea from
ſcience it ſelfe, that they are very

ſtrangers

ſtrangers from the life of God through their *affected ignorance*, and being *willingly ignorant* of what they haue formerly beene conuinced of, are growne to bee *ſtarke-mockers* of all powers; yet all forme of Religion, and ſo in this their Atheiſme, ſing a Requiem to their ſoules, *fearing* no other *hell*, then to be *mooued in their ſlippery ſtate*, and *dreaming* of no *other heauen* then to *build their foundation in the ſands*: Mee thinkes I ſee the *foolish worldling* on the pinnacle of his confidence, and ſo in his *greateſt ſecurity*, lying open to confuſion. And do I not ſee the *Iuſtice of God* working wonderfully herein, in beſotting the foole in his owne wiſedome. Euen giuing him vp to reſt vpon ſuch broken reedes, for the ſecuring of his Babel, which are the onely meanes to confound the ſame. And hath not the *God of the world* by diuine permiſſion a ſpeciall ſtroke in this *deluſion*, not only to proue a *lying ſpirit* in the mouth of *our falſe Prophets*, bidding to go

vp

vp and proſper, to bleſſe where they ſhould curſſe; and a *dumbe ſpirit* in the mouth of others, that *dare not blow the trumpet*, and giue warning of the *plague*, and ſo hereby alſo a *deafe ſpirit* in the eares of *worldly wiſdome*, to giue no heede to what concernes it peace, to hearken onely to what may *lull it faſter aſleepe*, that ſo *Sampſons eyes* may *bee pulled out*, and be made a *dradge* and *Mocking ſtocke* to the *vncircumciſed Philiſtins*. Who ſo is wiſe let him vnderſtand theſe things, and to whom the arme of the Lord ſhall reueale them. Are not the wayes of God righteous, & the iuſt ſhall walke thereby, but the wicked ſhall fall therein. Conſider (*beloued*) what to this end is more fully and particularly laid open in *this Treatiſe*, and ſo the Lord make you *wiſe to ſee the plague, and hide your ſelues*. To whoſe gratious tuition I do moſt heartily commend you and all that wiſh wel to Syon in theſe euill times. In whom I reſt.

Your Worſhips and Honors to command,
Thomas Cooper.

THE Particular Contents.

This *Treatiſe is digeſted into three Bookes.*

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Couetouſneſſe, *as appeareth:*

1 *By many liuely Euidences.* p. 337

And ſo we are directed how to remedy this great ſinne. page 338.

A fift cauſe of Witch-craft, *is* Curioſitie, heere,

1 *The Reaſons hereof are diſcouered.* page 339.

2 *And the way declared how to meet with this ſinne.* page 341. chap. 6.

The ſixt and principall cauſe of this iudgement of Witch-craft *is* Pride.

As appeareth,

1 *By diuerſe pregnant Euidences heereof.* page 342: *and ſo,*

2 *We are informed how to encounter this miſchiefe.* p. 344. cha. 7.

A ſecond generall Inſtruction is to teach vs heereby the truth of our naturall condition, that we are the very ſlaues of Sathan, and veſſels of wrath. page 346 chap. 8.

A third generall Inſtruction heere is, to teach vs how wee may be freed from this naturall bondage, what is the principall meanes heereunto. page 347. chap. 9.

A fifth generall Instruction, is to teach vs a conscionable and sincere vse of all other meanes of our saluation, as of Prayer, Sacraments, and both concerning Preachers and People. page 351. chap. 11.

A sixt generall Instruction, is to prouoke vs to sinceritie and power of Religion in all our wayes. page 352. chap. 12. page 352.

A seuenth generall Instruction, is to informe vs in the sleights and cunning of Sathan, that so we may not be ignorant of his dangerous snares. chap. 13. page 353.

Eightly, heere is matter of Instruction, both for the particular triall of our owne estates page 354.

As also for the discerning of the true Church of God militant heere on earth. chap. 14. page 357.

Ninthly, wee are heere instructed,

Both how to behaue our selues in generall vnder the Crosse, especially how to carrie our selues in this affliction of Witchcraft. chap. 15. page 356.

As also how to preuent such snares as are

are in this Practise of Witch-craft, most cunningly layd to intangle and drawe vs to the liking and entertainement thereof. page 357. chap. 16.

A third generall Vse, is for consalation, and that many wayes:

And that generally,

1 *To comfort the Church of God, in regard of the grieuous iudgement of witch craft. 360. chap. 17.*

2 *To comfort in particular such as are afflicted with this Iudgement. page 361. chap. 18.*

The conclusion of the whole.

Errata.

Pa. 25 .l.17 .for *bad*		*good*
26.li.2.for *preached*		*practiſed*
27.lin.17.for *hurt*		*helpe*
37.li.6.for *Witches*		*workes*
57.lin.8.for *imitate*		*initiate*
69.lin.4.for *promiſe*		*procure*
100.l.26. for *match*	read	*marke*
125.li.13. *miſchiefe*	read	*miſtreſſe*
164.li.21.*ſometimes*		*ſocieties.*
160.li.18 for *ſerue*		*ſome*
292.li.18. for *runne*		*a Rule*
302.li.8. *Primitiues*		*Prime Times*
339.li.13. *deliuered*		*diuerted*
341.lin.14.for *with*		*within.*
344.lin. 27.for *end*		*cuill.*

THE MYSTERIE OF WITCH-craft discouered.

THE FIRST BOOKE.

CHAP. I.

Of the Occasions and Scope of this Treatise; wherein is especially proued that this doctrine of Witch-craft is very necessary to bee handled and prosecuted in these daies.

DIVERSE haue beene the motiues and occasions which haue lead mee to treatise of this *Subiect* at this time.

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Some *more Generall*, concerning the *diseases of the Time.*

Others *Speciall*, concerning *my Selfe.*

Generall reasons mouing to this Treatise.

The *Generall are:* Because the wise and glorious God by his speciall prouidence in these daies, requireth an especiall account of our Faith in this Truth : And that in these respects.

First, That we should in thankefulnesse, *acknowledge his great power and mercy*, That hath so honoured and iustified the Reuelation of the *glorious Gospell of his Sonne Iesus*, by which this *Mysterie of Satan* which in former ages hath beene either smothered, or peruerted, to the further erecting and maintaining of the Kingdome of darknesse; is now gratiously and cleerely, not onely discouered, but further also reformed to the true vse thereof, and so wee rightly enformed how to deale therein : And so by the power of God, the *Magistrate* enabled to take such course therein, as may best

seruе

ſerue to the demoliſhing of the Kingdome of Anti-chriſt.

Secondly, ſeeing the Power of the Goſpell is thus able to diſcouer and confound the kingdom of Satan, may not this *condemne our vnprofitable receiuing thereof*, who ſtill maske it in our ſinnes, and will not come out of them, whereas the very deuils giue teſtimony thereunto? If they *beleeue and tremble*, if they cannot endure the glorious light of the Goſpell, if they forſake their holds, and confound their Proſelites, being forced to diſcouer them by the power of the Word, and ſo *to be the executioners of Gods righteous iudgements againſt them*; Shall not this bee *our condemnation*, *that though light bee come into the world, yet ſtill wee loue the darkeneſſe more then the light*? wee leſſe obey the Goſpell then the deuils do; wee *Angels* in name, are leſſe affected then theſe infernall ſpirits; wee ſpurne againſt Authoritie, when theſe are controuled by it; wee continue in our ſinnes, when theſe are cut off by

Iam. 2.

Act. 19. 3.

Ioh. 3. 9.

Angli quaſi Angeli.

the Magiſtrate; wee iuſtifie ſinne, when theſe diſcouer and vnfold it?

Ioſh. 7. 9. Surely ſeeing *God is glorifyed in confeſſing of our ſinnes*, ſhall not the *deuils* riſe vp in iudgement againſt vs? may not they teach vs to yeeld more obedience to the Goſpell? And ſeeing, for our *diſobedience to the Truth*, 2. Theſſ. 2. 11. it hath pleaſed the Lord to *giue vs vp in his iuſtice to ſtrong deluſions*; either, *to reſt in the forme of religion denying the power thereof*, or elſe, *to runne backe to Ægypt againe*: euen to loath this *heauenly Manna*, and ſo to doate vpon *the fitches and onions, yea the garbidge and very deepeneſſe of Antichriſt*, exalting him aboue all that is called God, In *ſeeking for helpe vnto Bleſſers*, and good Witches, as wee call them, who being commonly ignorant, prophane, and ſuperſtitious, proue verie dangerous inſtruments for the reſtoring and encreaſe of the kingdome of Antichriſt. As both colouring their Diabolicall practiſe vnder pretence of *holy prayers* and *naturall meanes*, and thereby

Deluſions of the time.

thereby aduancing that *lip-labour* and *formall deuotion*, the very life of Popery. As also by their *pretence of great charitie* in relieuing so many infirmities, iustifying that false *Fire of Popish Loue, and fained Miracles:* But especially *nuzeling the people in ignorance* by their example and corrupt practise, and seducing them from the light of the Gospell, and such holy meanes as therein are offered for their reliefe, to most *indirect and desperate remedies*, as to enthrall their soules to hell for euer, that the poore carkase may haue present ease: As requiring *trust and confidence* to bee reposed in them, and so excluding vtterly from Christ, and so from saluation. Seeing (I say) these Blessers are highly esteemed of in these daies, as being dangerous Factors for Anti-christs kingdome: Ought not euery True Member of Christ to *see this plague*, to giue *warning of it*, that so their bloud may not bee required at his hands? And hath the glorious Lord beene with-

Note. Miracles.

out witneſſes in theſe daies to diſcouer the practiſes of Anti-chriſt, his creepings in againe, and that by theſe meanes of Sorceries and enchantments?

Surely, the Name of his Maieſtie bee bleſſed for euer, that hath raiſed vp euen a cloud of Witneſſes in theſe declining daies; as to conteſt againſt Anti-chriſt, and his helliſh Monarchie, ſo withall to diſcrie his deepeneſſe in theſe his deuiliſh inſtruments, and therefore eſpecially to detect and confound the ſame.

Conſider, I pray you, with mee the wiſedome of our God, and let vs magnifie his Name together.

Hath hee not ordained the *Magiſtrate* and the *Miniſter* for the ſeaſonable ouerthrow of Anti-chriſts kingdome?

And hath hee not very meruailouſly diſpoſed in theſe times, that as Anti-chriſt hath renued his hopes by theſe and other deſperate engines of his ſpirituall warfare, ſo he hath beene

beene confronted by Gods *powerfull Ordinances?*

As the *Magistrate* not onely in *making seuere Lawes* against the encrease of his kingdome, but further also by his happie Pen, cutting down his vsurped Authoritie to the very roote; and further also discouering and confounding this *Mysterie of Witch-craft*, as being a maine proppe and hope for the vpholding and continuance thereof. Magistrates. *K. Iacobus. In Dæmonologia.*

And concerning the *Ministers of the Gospell*, haue not these in their Places, as they haue the more in generall beene zealous against Antichrist kingdome, as they haue more discerned the *Mysterie* and *Marke* of the *Beast*, so they haue beene more quick-sighted to discerne him in this *Policie of Witch-craft*, and so haue more earnestly laboured against the same? And shall I hold my peace in this day of good-tydings? Shall I not also bring my fagot to the burning of these Witches, and so to further the Ministers. *Mr. Perkins, Gifford, Northbrooke.*

deſtroying of the kingdome of Anti-chriſt.

Hath not the Lord enabled mee to diſcouer the practiſe of Anti-chriſt in that *helliſh Plot of the Gun-powder-treaſon?* Hath hee not preſer-ued mee gratiouſly from many ſuch diueliſh *Practiſes of theſe Anti-chriſtian Inſtruments*, not onely in keeping mee from ſeeking for their helpe, when my children were ſuſ-pected to bee afflicted by them, that ſo my ſoule might bee endangered thereby: But eſpecially in preſer-uing mee from many curſed ſnares which by theſe miſchieuous inſtru-ments haue beene priuily laid for me, to the endangering of my life, and hinderance of the Goſpell?

Surely were there no generall reaſons to induce mee heerevnto, yet *mine owne priuate reſpect*, might well heerein prouoke mee to erect ſome ſuch like *Altar* in memoriall of Gods mercies towards mee; and to enable and aduiſe my brethren to keep themſelues from Witch-craft.

Muſt

Must I not confesse, to the glory of my God, that as *Yonger Studies* are subiect to *Pride* and *Curiositie*, so *Curiositie*, through *Pride*, not contenting it selfe with *Common knowledge*, is prouoked hereby to taste of the *forbidden fruit*, euen to diue into secrets belonging onely vnto God, to foreknow things to come, and so to gaine some high and diuine esteeme in declaring of them?

And doth not *Art* giue some colour and shew heerevnto? as yeelding out of generall precedences of the coniunctions and motions of heauenly Bodies, some probable coniectures concerning the motion & succesſe of these inferiour things? And doth not Satan most cunningly and dangerously shroud himselfe vnder this Art? as *concluding particular certainties* out of generall probabilities, and coniectures, which the curious Student coueting after, as being ashamed to stagger in his skill; while he cannot therefore finde this in his Art, is therefore the rather

Note.

ther baited by Satan to ſeeke this skill from him, who will not now faile to tender his helpe for the ſatiſfying of proud curioſitie, and that by ſuch meanes as are not likely to bee refuſed.

For whereas fleſh and bloud would bee afraid to encounter Satan *in his owne likeneſſe* at the firſt, vnleſſe it were further deluded and hardned in the Trade; therefore behold the dangerous cunning of Satan to entice theſe nouices to his lure, and that by the appearance of contrarie ſemblance.

To this end he appeares firſt *transformed into an Angell of Light*, pretending his willing ſubiection to certaine *idle and worthleſſe Characters and Names of God*, whereby he deceiues his nouices two waies.

Firſt, in making them beleeue that this *Art is approued of God*, in that it goes vnder his name.

2 That it is alſo *performed by the power of God*, as whoſe name is the ground of the charmes, and there-

fore

fore ſhall haue good ſucceſſe.

3 And that not onely in the *thing attempted*, but alſo to the *party attempting the ſame*, as hauing ſpeciall fauor with God, hauing the Lord (as it were) at *his becke*, being made of *Gods ſecret counſell*, being *as God, knowing things to come.*

For the further confirmation of this deluſion, behold in this point *another pollicie of Satan*; that whereas man, through pride, deſires Soueraignety & Dominion, therfore now (in the ſecond Place) Satan offers himſelfe vnto this Nouice, as a *Slaue and Vaſſaile*, ſeeming to be *commanded* by him, whom he now labours to enthrall for euer, And therein notably gulling the ambitious ſpirit with this conceited Emperie: What canſt thou deſire more then to preuaile with God, then to leade hell captiue in this triumphant manner, then by theſe meanes to preuaile with men?

Thus are *Yong Schollers* puffed vp with knowledge, and the Pride of knowledge exalts them aboue that which

which is meete, that so their fall may be more fearefull and irrecouerable.

And was not my *Yonger Studies* subiect to this tentation?

Surely blessed bee God in Iesus Christ that hath lent mee life to acknowledge his mercie in this behalfe!

Was there not a time when I admired some in the Vniuersitie famozed in that skill?

Did not the Lord so dispose of mee, that my *Chamber-fellow* was exceedingly bewitched with these faire shewes, and hauing gotten diuers bookes to that end, was earnest in the pursuit of that glorie which might redound thereby?

Did not wee communicate our Studies together? was not this skill proposed and canuased in common? And did not the Lord so arme his vnworthy seruant, that not onely the snare was gratiously espied; but, by the great mercie of my God, the Lord vsed mee as a meanes to diuert my *Chamber-fellow* from these dangerous

dangerous Studies? And shall not this mercie of our God bee had in euerlasting remembrance?

Surely the *mercies of God are euerlasting, worthie to bee sought out of all that feare him:* How are they *renued euery morning, so great is his faithfulnesse?* Lam. 3 23.

For did not my God exercise mee vsually with continuall buffetings of Satan, that so I might be better enabled to discouer his sleights to others? Witnesse my *diurnall Records to this end,* which if God continue life and health, may serue the common Good.

Hath not the Lord since, wheresoeuer it hath pleased him to pitch my Tent, euen there to follow mee with this *Tentation*, to bee *assaulted with this pestilent-brood, and Deuillish Generation?* Hath not hee vsed mee as an instrument, though most vnworthy, to comfort others according to the comforts that haue abounded vnto mee? Hath not my gracious God wonderfully deliue- In Cheshire and Couentry.

red

red mee from their curſed Traines, and made mee able in ſome poore meaſure to declare his great mercies to the generations to come?

And haue I not often *Vowed* to glorifie God in this behalfe? Haue not my meditations and experience beene faithfully ſtored vp to this end? Was I not purpoſed vpon a *ſpeciall occaſion of the death of the Ladie* HALES procured by Witchcraft, to commend ſuch obſeruations to Poſteritie, but that the *good knight* her husband, for reuiuing and continuing of his griefe by that memoriall ouer-ruled that opportunity: But is not the Lord mercifull to offer another ſeaſonable and worthie occaſion to *Pay my Vowes*?

Surely, the Lord bee bleſſed that awakens this ſecure age daily by renued tokens of his power and diſpleaſure: And ſeeing wee will not obey his Word, but reiect the power of it, vouchſafeth yet to Preach vnto vs by his wonderfull workes.

And ſeeing ordinary iudgements will

will not awaken vs; euen from the belly of Hell hee cries vnto vs, and ſends forth his euill Angels to vexe and torment vs. Bleſſed bee his Name that giues vs warning of the great and ſpirituall plague vpon our ſoules, by theſe torments vpon our bodies: That lets vs ſee the plague of groſſe and palpable darkeneſſe threatned againſt vs by theſe common and fearefull deluſions of the Prince of darkeneſſe.

Doth not euery Aſſiſe almoſt throughoutthe Land, reſound of the arraignement and conuiction of notorious Witches; either where groſſe ignorance and Popery moſt aboundeth, or where the truth of God is with-held, and prophaned, by vnrighteouſneſſe and hypocriſie?

Can wee forget the late Aſſiſe at *Lancaſter*, where no leſſe then fifteene were endited, and twelue condemned of that horrible crime, a Countrie abounding on that part thereof, with groſſe ignorance and Popery?

Hath

Hath not *Couentrie* beene vſually haunted by theſe helliſh Sorcerers, where it was confeſſed by one of them, that no leſſe then three-ſcore were of that confedracie? And is not this a place famous for the pride and glorie of the *Holy Mountaine?*

And was I not there enioyned by a neceſſity to the diſcouerie of this Brood?

Theſe are the occaſions of this enſuing Treatiſe, this is the ſcope and end thereof.

And is it not then a word in due ſeaſon for our preſent edification?

Surely ſeeing the *Word* and the *Sword* do verie gratiouſly ſort together, the one to authorize and confirme the other: Seeing now the *ſword of the Magiſtrate* is ſeaſonably brandiſhed againſt theſe offenders: is not the *Word encouraged* to iuſtifie that Authoritie, which vſually is too fearefull and charitable in rooting out ſuch euils?

Ought not the *Word to encourage* the *Sword* to this glorious worke of detecting

detecting and confounding the kingdome of darkneſſe, which eſpecially preuailes by theſe deuilliſh charmes.

And that not onely in the *Ignorant multitude*, and wilfully ſeduced *Papiſt*; But euen in the *Carnall Proteſtant*, and *Groſſe Hypocrite*, though they haue receiued the knowledge of the Truth; For do wee not generally detaine the truth of God in vnrighteouſneſſe, making a ſhew of Religion and yet denying the power thereof; making our *belly our God*, and the *wedge of Gold our hope*, turning the graces of God vnto wantonneſſe, and ſo giuing vp our members as weapons to the ſeruice of ſin; do thereby plainely diſcouer whoſe ſeruants wee are, euen the bondſlaues of Satan who ruleth in the children of diſobedience? And doth not the Lord very wonderfully diſcouer our ſhifts, and confound our painted ſhewes, euen by theſe euill Angels which hee ſends amongſt vs?

Doth not our *Atheiſme* on the

one ſide, convince our heartleſſe and deceitfull worſhip, while wee *Plead for Satan*, and maintaine his Kingdome concluding his preuailings to bee but *Counterfaitings*; his *Contracts with Witches* to bee but *Deluſions*, aſcribing his power in afflicting, to *Naturall Diſeaſes*.

Scot.

And yet doth not the Lord on the other ſide *reiect our confidence* that ſo our owne tongues and waies may fall vpon vs?

For doe wee yet *feare thoſe Withes*, whom wee conclude to bee harmeleſſe, hurting rather by our infidelitie, then any power of ſatan, or in themſelues?

Do wee not *cloſe* with them deſperately, *releeuing* them with our Almes, and ſo binding them by our charitie, and euen *Tying them by the Teeth*, that they may not hurt vs?

Nay, though wee make profeſſion to ſeeke to GOD alone in our troubles; yet when it comes

to

to the Pinch, doe wee not runne vnto the *Deuill*? Hath not the *Blesser*, *more Proselites and Patients* then the *Physition*; yea then the conscionable *Preacher*?

The Lord giue vs vnderstanding in these things. Where is our *Faith in God*? Is there not a God *in Israel that wee must runne to Beelzebub* the Prince of darkenesse for helpe?

Nay where are our *Wits and common sence*? do wee say that Witches haue no power to hurt by Satan; And yet doe wee runne to those for helpe? Which seeing they haue *no calling from God*, nor vse any such meanes as are *Warrantable by the Word*, it must needs follow that they proceed from the *Father of Lies*; who then hurts most dangerously when hee pretends to helpe: And must needes hurt desperately when hee is exalted and adored aboue all that is called God, requiring that homage which is onely due vnto God.

Thus, though light bee come into the world, though it bee entertained for a ſeaſon, yet men loue darkneſſe more then the light, becauſe their workes are euill; and ſo are iuſtly giuen vp for their diſobedience to this *Strong Deluſion*, euen to *worſhip Satan*; and ſo to become two-fold more the children of hell then they were before.

And doth not their example *harden the Papiſt in their Idolatry*? And yet ſurely the *Iuſtice of God* doth ſtill gloriouſly appeare in theſe *Children of wilfull ignorance* that ſtill ſtoppe their eaires againſt the voyce of the charmer, charme hee neuer ſo wiſelie. That ſeeing they will not bee *conuerted* by that *milde voyce from Heauen*, they may bee confounded by this fearefull *voyce from hell:* That they may now diſcerne their true eſtate to bee no better then the *Deuils ſlaues*, *led captiue by him at his will*, by theſe *Good* and *Bad Witches:* theſe hurters and helpers.

Eph. 2. 2. Tim. 2. 32.

As *Truſting to theſe for helpe for the body*,

body, and ſo renouncing the ſoueraigne and ſafe remedie of the light of the Goſpell for the ſaluation of ſoules. As, *fearing the other* more then the liuing God, and his Vicegerent the Magiſtrate; and ſo by this ſlauiſh feare, as with a ſtrong cord being faſter bound vnder the power of darkeneſſe, binding hereby iniquitie as with Cart-ropes, while they adde drunkenneſſe vnto thirſt, confirming *Ignorance* and *Infidelitie* by this *palpable Idolatry* in ſeeking helpe of Satan: And ſo *being confounded in their vaine confidence of will-worſhip vnto God:* As now being iuſtly convinced to offer ſacrifice to the deuill, might either by this ſhame bee brought to repentance, or elſe being made vtterly inexcuſable, might ſo bee giuen ouer to the fearefull expectation of the vengeance to come.

Certainely, if theſe accurſed people yet ſeeke for ſignes and ſhadowes to confirme them in their

ſuperſtition or reforme them to the Truth: Haue they not a ſigne from heauen, euen the ſigne of the Sonne of Man, *Daily crucified* vnto them in the powerfull Preaching of the Goſpell? And yet behold their feareſull obſtinacie.

Doe they not ſtill dote after ſtockes and ſtones? Doe they not runne from the liuing to the dead? Doe not they renue their Idolatrous Croſſes, to encreaſe their ſtony hearts? Do they not ſay vnto the ſtockes thou art my Sauiour, and to the ſtone thou haſt redeemed mee?

Oh Adulterous and faithleſſe Generation, how long will they prouoke the Lord? Shall not his iealouſie burne like fire to conſume them and all their ſtubble with vnquenchable torments.

Eſay 28.45 And ſeeing they boaſt that they *haue made a Couenant with hell, and are at an agreement with death*, as pretending that by *their Keyes* they haue the power to open and ſhut

ſhut hell at their pleaſure; and yet intending, and diſcouering plainely heerein their horrible Athieſme, that they haue made *Falſehood* their *Refuge*, and are *Hid* vnder *Vanitie*, making the *Pleaſures of ſinne*, their chiefe God and happines, and reſting in their *Viſible Monarchie*, as their Soueraigne and ſupreme Kingdome [a]. Heb. 11.26

Hath not the Lord mightily reiected their confidence by giuing them another Signe euen from the bowels of the earth: By letting Satan looſe to torment and delude them, to vexe their bodies and yet alſo to deceiue their ſoules?

Surely the Iuſtice of GOD is admirable heerein to bee laid to heart of all thoſe that doe hate the *Whore*, and deſire her deſolation, that ſo they may lift vp their heads becauſe their ſaluation draweth neere; in that they may diſcerne in this glaſſe of his prouidence, the confuſion

[a] And eſteeming hell as a Bug-beare and puting the euill day *farre from* them that they may approach to the ſeat of Iniquitie. Amos 6. 3.

of Anti-chriſts approachings: And ſo may take the oportunity, to haſten the ſame in their ſeuerall places and meanes which yet the Lord in mercy affoords vnto them.

And bleſſed bee God that giues ſome meaſure of wiſedome to redeeme the time, and declare the wonders of the Lord to the Generation to come. Shall not this make for the confirmation of our faith, that the Lord will tread Satan vtterly ynder our feete?

CHAP.

Chap. II.

Firſt prooueth that there are Witches, and that

1 *By teſtimonie from the Word.*
2 *By teſtimony from all antiquitie.*
3 *By ſound Reaſon, and that drawne:*

Firſt from the Power, Iuſtice and Wiſedome of the Lord.
Secondly from the Pride and Policie of Satan.
Thirdly from the damnable eſtate and deſperate condition and corruption of man.

Secondly it reprooueth;

1 *Thoſe that impute this to melancholy.*
2 *The Atheiſt that denies Witchcraft.*
3 *That would haue all to be but Illuſion.*
4 *That iuſtifie bad Witches.*
5 *And ſo anſwereth to all obiections that may bee iuſtly made againſt this Doctrine.*

THat there are *Witches*; firſt, this appeareth by the *teſtimonie of the Word*, which witneſſeth.

1 That

1 That there were ſuch Sorcerers that preached this skill, as 1. *Sam.* 19. The Witch of Endor, & *Simon Magus*, *Acts* 8. and *Pythoneſſe* in the *Acts* 19. &c.

2 The *Iudgements of God* are denounced againſt ſuch by the *Prophets*, as *Eſay* 44.25. & 47.12.

3 The *Magiſtrates by ſeuere Lawes* interdicted the practize of Witchcraft as *Saul*, 1. *Sam.* 10.3. & 9.

4 The *ſentence of death* is pronounced againſt this *by the Law of God*, as *Exodus* 22. 18. *Thou ſhalt not ſuffer a Witch to liue.*

Secondly, the whole ſtreame of Antiquity alſo auoucheth the ſame.

As appeareth by that which is declared heereafter *concerning the entertainement and practize of Sorcerie:* By all nations.

2 By the *Lawes of each nation*, againſt this Myſterie.

3 By the generall experience of all Ages wherein eyther through ignorance this wickedneſſe hath appeared in open face among the Gentiles,

tiles, or else, for abuse of knowledge, euen hypocrites haue beene giuen vp to this Iudgement of Witch-craft, because they detaine the truth of God in vnrighteousnesse, and sacrifice to their Art, yea to Sathan himselfe, euen wherein they pretend to serue God, as appeareth afterward in the vse heereof.

This also is manifest by *sound Reason* and *Induction*.

And that from the *Power*, *Wisedome* and *Iustice* of God.

Gods *Power* is manifest; as his yeelding vp the mightiest to the power of Sathan, as Gods executioner, so in brideling Satan to hurt & cut where it pleaseth him, *Iob* 1 & 2. 2. *Corin*. 4. *Matth*. 8.

His *Wisedome* admirable in this: That giuing the wicked their desire for the satisfying of the flesh. Ps. 106. 25.

1 They are willingly giuen vp to submit their soules to the power of Satan, and so to be the executioners of their owne damnation.

2 And whereas Satan, if he should appeare

appeare *in his owne likenes*, would not so easily be intertained, could not do so conueniently the will of God, in deceiuing the wicked: yet beeing now disposed by the Lord of glory in this wise and glorious manner, that by the ministerie of men & women subiect to our infirmities: and therefore more likelie by reason of natures bonds, to preuaile with their like, Satan shal tender his seruice vnto vs; doth hee not conuey his poyson into our soules more easily? doth hee not preuaile more effectually to our ensnaring and destruction?

The Iustice of God shineth also most gloriously in this mysterie of Witchcraft.

As first, *In making it a Punishment to such as will not obey the truth*, that they might be deluded and ensnared thereby.

And so in sealing vp, in this strange & terrible affliction by Witchcraft, & the *desperate couenant* that is therein; euen eternall vengeance, and those *intolerable paines* of the damned, that

that the *Atheist* may be vtterly confounded, and the desperate sinner, may be vtterly without excuse: As preaching to the rebellious world, by these prophets of Satan the certaintie of their damnation, who refuse to embrace the glad tydings of their saluation from the Messengers of the Lord.

And is not the Iustice of God admirable heerein, that the wicked are now the choosers and executioners of their owne damnation, in beeing willingly ignorant of the trueth: In their best wisedome heaping vp teachers according to their owne lusts, purposely submitting themselues to these prophets of the diuell, that so they may be turned to their ineuitable condemnation?

Secondly, It is manifest from the *Pride* and *Cunning of Satan.*

Who although hee naturally hate God, yet in the Pride of his heart he seekes to imitate him in all his actions, that so he may more desperately execute his malice both against God

in

in diſgracing his prouidence, and againſt man in furthering his deſtruction. And therefore, as God *hath his couenant* with man: ſo will Satan haue a *ſpeciall couenant* alſo with his ſeruants.

As the Lord hath his *Miniſters* to execute his wrath vpon the diſobedient: namely, *the Magiſtrate*, ſo Sathan will haue his *badde Witches* to execute againſt the ſonnes of men. Yea,

As the Lord hath his *Prophets* and *faithfull miniſters* to relieue and comfort his diſtreſſed people: ſo Sathan will haue his *good Witches*, to miniſter helpe to ſuch as ſeeke vnto him, &c.

And as the wiſe and mercifull God, becauſe wee are not able to heare him, if he ſhould himſelf ſpeak vnto vs, doeth therefore conuey his will into *earthen veſſells* 2. *Corinthians* 4.7. cauſing men, like our ſelues, ſubiect to the ſame infirmities with vs, to deliuer his councell, and prepare vs to the obedience thereof: euen ſo dea-

dealeth *Sathan the god of this world*, with the children of diſobedience. That whereas by reaſon of Natures guilt and infirmitie, they could not endure his terrible and perſonall preſence: therefore hee tendereth his will vnto them, by certaine delightfull and *Familiar charmes*, yea by *Witches his vaſſales* inſinuateth himſelfe into vs, colouring his preſence and ſleights by ſome ſhew of outward holineſſe, as by *abuſing of holie Names, Prayers, Reliques, &c.* that ſo hee may the better winne from vs an approbation of his help; and ſo the more dangerouſly enſnare vs in his cruell pawes.

Thirdly alſo this is manifeſt from the conſideration of *our owne curſed nature*. And that not onely becauſe wee are *Sathans ſlaues* naturally, and ſo are led captiue at his will, euen to further our owne condemnation, and the condemnation of others:

But eſpecially in regard of thoſe *Remaynders of originall goodneſſe*:

As

As ſome naturall light, ſome conſcience of good and euill, &c. whereby wee being vſually puffed vp, and ſo laboring to encreaſe theſe gifts: ſeeing wee know not the right meanes heereunto, namely, *to ſeeke them of the Lord:* Is it any maruell, if we fall to chaffer with Satan for the obtaining thereof? eſpecially ſeeing hee will not faile *to offer his helpe*, and that vpon very faire and ſeemingly equal termes?

Now if wee conſider on the other ſide, that *corruption wherewith* we are infected euen from the mothers wombe. *Two things* there are herein that further this compact with Satan.

The one is, *The earneſt and vnſatiable deſire to accompliſh our luſts:* which ſeeing we cannot compaſſe *by lawfull meanes*, will we ſticke at any thing, though it be the hazard of the ſoule, to attaine our deſires? *Math.* 16.25. Eſpecially, ſeeing as wee deſire to commit ſinne with greedineſſe, ſo either *for credite*, wee would not be

ſeene therein: and indeed it is Satans policy to blind the eies of our minds, that ſo walking in darkenes, we may not know whither we go, but euen like fooles be led to the Stockes, and oxen to the ſhambles: And hath not this *Practiſe of Witch-craft* many cunning ſleights, and colours to hide and cloke ſin, to illude and peruert our iudgemẽts, that we may not diſcern whereabout we are? Cõſider to this end that which follows: & God giue vs vnderſtanding in all things.

Adde we hereunto, That as ſin encreaſeth and ripeneth to vengeance, ſo *naturall light by degrees is cleane peruerted* and extinguiſhed. And the bands of common honeſtie beeing wholy caſt off and violated, the bridle is giuen to all deſperate and preſumptuous ſins: and that the wicked may more ſecurely reuell therein: religion is made a ſcorne of, and *God is forgotten, and the knowledge of his wayes vtterly reiected*: whereby the Lord in iuſtice is prouoked to execute his fierce wrath, and to powre out the

Note.

Pſal. 10.5. Iob 21.15.

moſt *bitter viall* thereof vpon the ſoules of the wicked, yeelding them vp wholly to the power of Sathan: whereby they are left to theſe deſperate extremities, as to make *reall couenants with him*: to yeelde him vp their ſoules, and all at his deuotion; to conſecrate themſelues to his ſeruice and homage, and ſo to become *ſpectacles* heerein of the *certainetie of damnation*, for the confuſion of the *Atheiſt*, that thinkes there is no hell, and the warning of the *Chriſtian*, to auoyd the danger thereof.

3 And ſeeing it is the Iuſtice of Almightie God to *puniſh extraordinarie and monſtrous ſinnes*, with *ſtrange and vnwonted plagues*. Therefore ſeeing the wicked cãnot content themſelues with common and naturall ſins, but muſt further deuiſe ſins againſt nature, as being iuſtly giuẽ vp hereto by the diuine Iuſtice, puniſhing their *carnall Wiſedome*: in their ſtrange and *monſtrous Idolatrie* and *Will-worſhip* by thoſe *monſtrous and vnnaturall Impieties*: Is it not yet fur-

Note.

Rom. 1 25 26.

further iust with the Lord, to leaue them to be tormented by Satan, the god of this world, whom they haue consecrated themselues vnto, and that with *strange* and *fearefull conuulsions*, and horrible tortures, likelie to rend the bodie from the soule, but that the mightie hand of GOD ouer-ruleth Sathan, and sustaineth Nature, to the further aduancing of his diuine Iustice and admirable power. And yet all this in shew by the *ministerie of a poore, weake*, and miserable woman, to the increase of their rage, and confusion of carnall wisedome, to the nourishment of Infidelitie, and so to the sealing vp in these bodily torments of eternal vengeãce. *Note.*

1 And therefore; as this *reproueth* such as seeme to elude all with *a conceit of melancholy*, as if these diuellish practises and combinations betwixt the Witch and Satan, were but fancies and vaine dreames of a melancholy braine: seeing the symptomes of melancholie doe no whit agree with the persons of these Witches. Vse of cõuiction.

2 As theſe, being ſat, mery, delighting in cõpany, & all which are contrary where melancholy raignes: ſo this is alſo a *Plaine condemnation of the Atheiſt* of theſe Times, who doth therefore willingly entertaine this errour; *That there are no Witches:* that ſo he may therehence conclude to his ſoule, That there is no *Hell*, no *Diuells*, &c.

3 This *reproueth thoſe*, that, becauſe many things are done by the deluſion of Satan, (as hath bin manifeſted heeretofore) do therefore conclude, that al is but *Illuſion*, and ſo would illude the maine ground of Witchcraft, namely, that *reall couenant* that is betweene Sathan and the Witch, for the effecting of ſuch things as on both ſides are couenanted.

4 But *eſpecially*, they are heere iuſtly to *be taxed*, that howſoeuer they will acknowledge the *Badde Witch* to worke with, and by Satan, becauſe ſhee hurteth: yet at no hand will yeeld, that *the Bleſſer* and wiſe Witch (as they doe terme her) hath

hath any thing to do with the diuell, by vertue of such compact: but rather conceiue that it is some *extraordinarie gift of God*, giuen to such speciall persons, whereby they haue power to dissolue the Witches of the diuel; seeing it is manifest, that such *extraordinarie gifts now ceasing*, and this being proper onely to the *Word*, in the mouth of a skilfull and approoued good workeman to that end, If any such thing fall out: it necessarily proceedeth from Satans power, permitted iustly by the Lord, to preuaile thus with his deareſt seruants, to deceiue and ensnare vnstable soules, that forsaking the God of their saluation, runne to Sathan for helpe for the bodie, to the destruction of the soule.

And therefore, how soeuer Satan could *without the ministerie of Witches*, do happily as great hurt to the *bodie*, and therefore it may seeme, that to vse them were needlesse: yet seeing it is the soule that he principally hunts after; & so, by hurting the body, en-

tendeth alſo the further enſnaring thereof. Hence is it, that he employeth theſe inſtruments, to accompliſh his will by, not onely enſnaring their ſoules, by ſatisfying their deſires to hurt, and helpe whom they liſt: But hereby alſo endangering the ſoules of others.

Both thoſe that are *hurt*, in prouoking them hereby, both to ſeeke for *reuenge* abroade, againſt the Witch: whenas they ſhould beginne *at home* to be auenged of their owne ſins: as alſo to *ſeek for remedy* of their hurt by diuelliſh meanes: and ſo they vſually buy this helpe with the hazard of their ſoules.

And ſo alſo enthralling their ſoules yet more fearefully vnto Sathan: In that receiuing help from ſuch means as are tendered out of his ſchoole: heereby it comes to paſſe that Satan is adored, and aduaunced aboue all that is called God. The *holie and lawfull meanes* of helpe are reiected, and deſpiſed.

Ignorance and *Atheiſme* is nouriſhed

ſhed in the world, *Infidelitie* and all exceſſe of ſinne, maintained and increaſed, and ſo iniquitie ripened vnto the day of vengeance. And yet.

If here the cunning of Sathan be to keepe theſe *Witches poore*, and therefore it may ſeeme, that they ſhould haue but a little *liſt* to follow this miſerable trade: Obſerue we wiſely the admirable Iuſtice and Wiſedome of Almightie God herein, both in ouer-ruling Satan, that hee ſhall not miniſter to the Witch according to her deſire: that ſo ſhe may be confounded in her diſperate bargaine, that hath parted with her ſoule, for enioying of that whereof ſhe is diſappoynted: As alſo

Why Witches are kept poor.

Heereby the deſires of the Witch being diſappoynted, are more *enflamed*, and ſo eternall damnation hereby ſealed vp vnto her.

And withall, ſhee more *abiected to the luſt of Sathan*, renewing her couenant, and multiplying her ſacrifices, that ſhee may compaſſe her

deſires : That ſo beeing ſtill kept ſhort, and confounded in her expectation : ſhee may breake out into more deſperate attempts to the ripening of ſinne, and haſtening of vengeance.

Which ſhall with greater confuſion light vpon her, in that being once *arreſted and conuicted by Authoritie :* ſhe ſhall find her maiſter whom ſhe hath ſerued, not onely to be the *meanes of her diſcouerie,* and haling to Iudgement, (as heereafter ſhall be manifeſt;) but now he hath diſcouered her, to forſake her vtterly (in regard of helping out of this brake ;) that ſo ſhee may be yet further *confounded*, in her deſperate choice, that hath forſaken a faithfull GOD, to ſerue ſuch a maiſter, as will forſake her in her neede : and that to ſuch a fearefull end, as heereby to ſincke her in *horrible deſpaire*, and ſo to exclude her al hope of mercy and compaſſion from the Lord; and thereby to expoſe her vnauoydably to his mercileſſe tyranny.

Why Satan forſaketh the Witch after that Authority hath ſeized on hir

And

And to this end serueth further, that the *bad Witches power* being so limited, as *hauing hurt, shee cannot helpe* againe; howsoeuer it may seeme to imply a *nullitie in this Trade*; or at least challenge the power and perfection of it; yet indeed this restraint of the bad Witches power, tendeth much to *aduance the Mysterie of this iniquitie*; as hereafter is made manifest, and so to make good the wisedome of this Art: Especially seeing this both for the present proues *a great confusion to the Witches power*, as also giues *occasion of her discouerie* from the Blesser, who in this case is sought to for helpe; and so detecting the bad Witch makes way for her riddance that her Maister Satan may haue more worke.

Why the bad Witch cannot help what shee hath hurt.

And howsoeuer when the *Witch is punished, the partie afflicted hath no ease*, yet this doth not argue that his affliction came not by that meanes. But herein appeareth; first, the absolute power of God, who ties not the outward blessing simply to

Why thoughthe Witch bee punished, yet the affliction is not remoued.

to the vſe of holy meanes: Though the Magiſtrate haue done his duetie in puniſhing the Witch, yet the party afflicted muſt ſtill abide Gods leaſure, The Lord is not ſimply ſubiect to man: Or elſe though that outward meanes may bee vſed for the puniſhment of the offender, yet ſeeing the affliction muſt bee ſanctified before it ſhall bee remoued from the Saints. And this proceeding hitherto may happily bee a meanes for the good of the Witch, as being ſtaid from further hurting, and ſo happily as ſhee belongs to the Lord, by this temporall puniſhment may bee brought to true repentance: But it cannot ſimply and neceſſarily auaile the party afflicted; therefore it is the great wiſedome and bountie of the Lord, not to ceaſe the affliction vpon the puniſhment of the Witch, but rather to linger it vpon his Saints, vntill by more *effectuall meanes of prayer*, and *vnfained repentance*, they ſhall make an holy vſe of the preſent

ſent chaſticement, And ſo in it due ſeaſon it ſhall bee remoued from them.

And may not the wiſe and gracious GOD heerby meete with our *Confidence in the meanes*; not remouing the correction, though wee haue done the will of God for the further *Triall of our faith*, and aduancement of his *abſolute power*, in preſeruing vs in this extremity?

And ſo thereby not onely *confounding Satan*, and his inſtruments which thirſt for bloud: but *preparing* vs heereby to a more *glorions deliuerance*. And what if it pleaſe our mercifull God to take vs to himſelfe by this ſtrange affliction doth not his exceeding mercie ſhine heerein? Not onely in *ſanctifying this grieuous affliction* to his Saints, though hee do not vtterly remoue it; but further alſo in deliuering them by this affliction from this miſerable world; or at leaſt leading them by the continuance of the rod, to

ſound

ſound repentance, that ſo they may howſoeuer be bettered by it.

The Saints ſubiect to this calamitie, and why.

And therefore ſeeing the Lord can raiſe *light of darkeneſſe*, and theſe outward things are common to all: though the deere *Seruants of God* ſhould bee chaſticed with this ſcourge, may not this ſtand with the wiſe prouidence of the Almighty may it not come within the compaſſe of this Art, to haue euen Gods children afflicted by Witch-craft? Shall not euen all things turne to their good?

Witches though they work by poyſon, yet to bee puniſhed for compact with Satan.

And what though the Word ſeeme to condemne ſuch as *by poyſon* take away the life of man; yet ſeeing theſe poyſons are deliuered from Satan vnto the Witch, by vertue of the *Couenant betweene them*; and though ſome hurt bee done by poyſons, yet much more is done by ſorcerie, and imployment of Satan perſonally to that end, ſeeing the Word doth as well condemne theſe Witches: Is it not manifeſt that ſuch there are to be condemned?

And

And though happily they may speake many *things falsly*, as confessing that to bee done by them which is done by Satan immediately, telling of many things that are vntrue, yet doth this the rather argue that they are *led by Satan*, that hee doth many things by their appointment. Witches though they lie yet to bee connicted.

For seeing Satan is a *Lyer from the beginning*, therefore doth hee both teach them to lie.

1 *That* those which yet will depend on them, may bee *more inexcusable*. Willing lie.

2 *That* hee may also by this meanes make a *Trade of lying*. Why they lie.

And hee doth also giue them occasion to lie *vnwittingly*. in confessing that to be done by them which Satan did of himselfe, that so hee *may hasten them to their deserued condemnation*, causing their own tongues iustly to fall vpon them, both in punishing their will though they did no hurt in this particular, and meeting with *former hidden wickednesse* by this supposed & arrogated crime.

But

Witches though they vſe ſalues and prayers yet be conuicted of ſorcerie.

But heere *it is replyed*, that theſe poore women vſe *Salues* and *good prayers* to the accompliſhment of their cures, and therefore neither is it likely that Satan would conioyne with ſuch holy meanes, and indeed it is needleſſe, if theſe will doe it, to admit of Satans aſſiſtance thereto.

To which wee anſwere, that neither are ſuch *medicines* as are applyed vſually fit for all ſuch cures, becauſe commonly they giue but *one Salue* for all diſeaſes: Or if they were, why may not Satan vſe theſe to cloke and colour his preſence?

As for *prayers*, neither are they *auaileable* in regard of the *perſon*, being vſually prophane, popiſh, or ignorant; neither indeed *allowable* to ſuch ends; but where other lawfull remedies may not bee had. And may not Satan hide heereby his aſſiſtance more dangerouſly? May hee not deceiue vnſtable ſoules more deſperately?

Thus

Thus it is apparant that there are Witches, both by teſtimonies from the Word, and by ſound reaſons conuincing the ſame: And ſo

Such obiections are anſwered as ſeeme to oppugne this ſacred truth.

Now let vs conſider further what Witch-craft is.

CHAP. III.

1 *What Witch-craft is*, 2 *Of the cauſes*, 3 *And effects thereof.*

VVItch-craft *is a wicked Art ſeruing for the working of wonders by the aſſiſtance of the deuill, ſo farre forth as God in Iuſtice ſhall permit.*

An *Art* (I ſay it is) becauſe it hath it *Rules* and *Obſeruations* whereon it is grounded: eſpecially the *Couenant with Satan*, and the *circumſtances*

The *Author* of theſe Rules is *Satan* the *Prince of darkeneſſe* raigning in the children of diſobedience, & therfore by his knowledge of diuine duties and

and malice againſt God and his children, framing theſe Rules, to draw them from the ſeruice of God, to the ſeruice of the Deuill.

And conueying theſe Rules vnto the *Witches his chiefe Schollers*, that they might more eaſily and familiarly teach the wicked, then if Satan himſelfe ſhould perſonally appeare vnto them.

And therefore it followeth that it is a *wicked Art*, as proceeding from ſo fearefull a Teacher, and tending to ſo wicked ends. As

1 *To worke wonders*, whereby it is proued to bee a *Wicked Art*, as proceeding from that roote of Bitterneſſe euen a Deſire to bee *like vnto God*; to the compaſſing whereof, what more colourable then to work wonders? Thus did Satan preuaile with our *firſt Parents*, and thus hee workes vpon their graceleſſe poſteritie, as being incouraged daily herein by our naturall corruption: And, that eſpecially diſcouering it ſelfe.

Gen. 3.

1 *By ſelfe loue*, and high conceipt of

of our owne deſeruing; which being not anſwered, but rather croſſed herein, that he that hath moſt is neuer cõtẽted, he that hath leſſe enuies him that hath more: heerevpon Satan laies the foundation of this Art in the heart of man, as heereby being perſwaded that hee ſhall *worke wonders*, both to *relieue his pouertie*, and *aduance his credit*, as exceeding all in this, though hee come ſhort in other things, and hereby compaſſing the height of his deſire: Thus did many *Popes* aduance themſelues, as *Sylueſter* 2. *Benedict* 8. and *Hildebrand*.

Diſcontent in the heart of man.

This ſelfe conceit ſtaies not here; but as outwardly it affects to bee as a God among men by honour and promotions, ſo doth it alſo *inwardly affect and deſire* ſome ſuch meanes, whereby it may raigne in the conſciences of men.

And to this end, knowing men to affect nouelties, doth it therefore in *Curioſitie*, ſearch after *knowledge and hidden Myſteries*, which being not

ſupplyed by nature and ordinary meanes, are therfore not vnwillingly ſought by this forbidden skill: And that the rather becauſe hereby being enabled to confirme ſuch new-found knowledge with ſtrange & wonderful euents, by this meanes doth more ſtrongly bind the conſcience, & detaine in obedience: Although all is done by no other meanes; but

Curioſity

2 *The aſſiſtance of the deuill:* wherby it is further diſtinguiſhed from all other Arts, which produce their effects by *vertue of their owne ground*, not any *outward helpe:* As alſo eſpecially, ſeuering heereby the wonders that are wrought by this Art, & thoſe *True Miracles*, that are wrought by *Diuine Power.*

True Miracles.

Theſe are ſuch as are *wrought by the power of God ſimply*, either *aboue* or *contrary to nature*, as *Exod.* 14. 21. & *Exod.* 6. 7. 8. thoſe miracles done before *Pharaoh* by *Moſes*, and *Ioſh.* 10. 13. The cauſing of the *Sunne to ſtand in the firmament*, The preſeruation of the Three Children in the fierie

fierie furnace; *Dan.* 3.20. *Daniel* in the Lyons Den, *Dan* 6.23. & *Math.* 14. *Ioh.*9. these haue God truely to bee their Authour, As being the onely *Creator of Nature:* 1 And therefore to God alone belongs to restraine or extend the power thereof: 2 Especially seeing this is a kind of creation, whereby that is to bee made which was not before: *Ps.*136.4. And therefore, if the *Prophets and Apostles* haue done any such wonders: It hath beene, 1 *Not by their owne power*, or in their owne name, but by the *Name and power of God:* 2 *Hauing an especiall and extraordinarie calling thereunto: Act.* 3.12.

Prophets & Apostles how they wrought Miracles.

Nay though the *Son of God in his Man-hood* did many miracles, yet this was not *by the Manhood wholy*, though thereby the worke being wrought, was dispensed & acted in such & such a visible manner; yet the work it selfe being cõtrary to nature, was effected only by the power of the God-head: as in the raysing vp of the dead, the man-hood vttered the voyce, but the

Christ Iesus how he wrought Miracles.

God-head fetched the ſoule from heauen and put it in againe vnto the body, yea giues life and power to heare the voyce vttered to riſe, come forth: *Ioh.* 11. *Math.* 10.

And therefore ſeeing *Chriſt as man onely*, could not work theſe miracles, It followeth that whatſoeuer are wrought by men are deceitfull and counterfait, And being wonders and ſtrange effects are therefore effected by the ſubtiltie of Satan, as *being able to doe ſtrange things* aboue the ordinarie courſe of nature, though not ſimply contrarie thereto, which ordinarily the wit of man cannot poſſibly produce: And that

1 Becauſe he being a *ſpirit*, is of *extraordinarie knowledge* and *capacitie* to ſearch into the ſecrets of nature, and there to frame ſtrange and wonderfull things: And that the rather becauſe

2 He is *ancient and full of experience*, and ſo hath encreaſed his knowledge and profited his practiſe, which

which man by reason of his ignorance and forgetfulnesse, want of opportunitie cannot possibly compasse: And this

3 The rather because Satan to his knowledge and experience hath *great power* sufficient euen to confound all inferiour creatures if the Lord did not restraine: And withall

4 Is *exceeding nimble* and readie in exequution, being able to convey himselfe and other creatures in a trice euen from farre distant places.

1 And so by vertue of skill being able to apply *Creature to creature* and the *efficient causes to the matter.*

2 And that speedily aboue the ordinary course of nature how can he but effect admirable things:

3 Especially if we consider that the Lord permitting, it is possible for Satan to conuey *himselfe into the substance of the creature*, without any penetration of dimensions, and being in the creature although it bee neuer so solide, he can worke there-

in, not onely according to the Principle of the nature thereof, but as farre as the ſtrength and abilitie of thoſe principles will poſſibly reach and extend themſelues.

By this it is manifeſt, that *Satan can worke wonders*, and theſe according to his ſeuerall *Qualities*, are of *two ſorts*.

Concerning Illuſions.

1 *Illuſions*, or *Reall actions*, Satan deceiueth, 1 The *ſenſes*, 2 The *mind*.

The *Senſes* are deceiued, when wee thinke that wee ſee, heare, feele, and what indeed wee feele not: How Satan doth this, ſee heereafter in the Sect: of *Iugling*: *Galatians* 3.1. 1.*Sam*.25.

The *Mind* is deceiued, when a man thinkes that of himſelfe which is not true; as when men thinke they are *Kings*, or *Chriſt*, *Elias*, *&c*.

Reall Workes.

Now *Reall Workes* are ſuch, as are indeed what they ſeeme to bee: which though to men that know not natures ſecrets, may ſeeme ſtrange and admirable; yet are they no true Miracles,

Miracles, but *Lying Wonders*, in regard of the *end*, for which they are wrought, as to maintaine errour, though not in reſpect of the worke it ſelfe, Such were thoſe, *Iob* 1. So can Satan appeare in the ſhape of a man, not deluding the ſenſe, but by aſſuming a true body, and therein vtter a true voyce. 2. Theſſ. 2. 9.

And yet he cannot *Change one creature into another*: As a Witch into an Hare and Cat; This is a meere deluſion of the ſenſe, though the like was done by the mightie power of God, *Geneſis* 19. 26. *Lots* wife.

As for that of *Nebuchadnezzar*, *Dan.* 4. It was no change of his ſubſtance, but onely of his condition and qualities of his minde, *Verſe* 31. The Lord inflicting madneſſe, &c. vpon him, to puniſh his Pride: And

Thus may Satan worke wonders but yet with this limitation:

So farre forth as God in Iuſtice ſuffereth: Implying thereby:

Deut. 13.1

1 That God *ſuffereth* this Trade to *trie* his children, and to *Puniſh* the wicked, 2.*Theſſ.*2.10.11.

2 That Sathan can *goe no further herein then the Lord permitteth:* though his malice be infinite, yet his power is limited, *Exodus* 7.8. 1.*Reg.*22.23.

And this the Lord doth 1 to *confound Satan* in the toppe of his Pride, and reſtraint of his malice; 2 to *preſerue his children* from his power and crueltie, 3 to *humble the wicked* that are his Prentices in this Art, as if *by their power*, and not a diuine hand, Sathan were brideled, and to *confound them* alſo in their cruell expectations and deſignes againſt the Church of God.

¶ *Thus farre concerning the Nature, and generall Deſcription of this Art.*

CHAP.

Chap. IIII.

Now let vs conſider further of Sathans Policie in Training *his Schollers to this Art, as alſo in* Trayning them *vp, and* confirming therein.

AS euery Art hath it *entrance* and *introduction,* to allure and encorage thereto, yea to imitate and happily to beginne more rudely, and ſo by degrees to attaine to perfect skill therein: So is it in this *Art of Witch-craft.*

The *occaſions* that are miniſtred to Sathan, to allure vs hereunto, proceede from our ſelues: namely thoſe *deſperate paſſions* of 1 *wrath*, 2 *diſcontent*, 3 *reuenge*, 4 *couetouſneſſe*, *&c.* which being ioyned with a 1 *contempt of Gods ordinance*, 2 *groſſe and open prophaneneſſe*, and 3 *to deſperate impenitencie*; do therefore giue Satan occaſion to conceiue, that God hath forſaken vs: and ſo now is his time to chalenge his owne, or at leaſt to ſet

ſet vpon vs, to make vs his owne.

To this purpoſe firſt doth he ſuite himſelfe according to our *ſeuerall raigning ſinnes*, nouriſhing vs in *ignorance*, and ſo preuenting meanes of repentance; and yet, *hindering* for a while by all meanes the *attaining of vnlawfull deſires*, that ſo hee may ſinke the wicked in *deſpaire*, as being vtterly out of hope, to compaſſe their intents, and to ſatisfie their luſts: prouoking them to further *deſpiting of GOD*, and condemning his prouidence, in not yeelding vnto their vnreaſonable, and inſatiable deſires: And ſo by this manner of meanes prouoking the wrath of God the Lord further againſt them, they grow to *ſolitarineſſe*, and hereupon giue fit oportunity to Satan to enter them to this myſterie.

Note.

¶ *Of the manner of Sathans compaſſing and trayning his Nouices to his Lure, and of his notable deceipts, and impoſtures therein.*

This

THis is according both to the *Times* wherein hee workes, as also the *seuerall condition and qualitie* of the persons vpon whom hee workes.

You haue heard how Sathan dealeth, to prepare the wicked to this Art: Now let vs consider the *manner* how he sets vpon them, to *enter* them heereinto: Which is according,

1 To the *Times*, which if they be of *Ignorance*, then he appeares more grossely in some *Carnall and vgly shape*, to bring into subiection by *feare*: and so also, for the same end, he appeareth in the same manner vsually *by night*.

But if it bee in *the day*, or in the *abundance of knowledge*, then eyther onely by *some voyce*, or by some *curious apparance*, or by some friendly resemblance, hee doth make his way, to entertaine parlie with the discontented and desperate parties.

1 Not

1 Not being daintie to queſtion with them, *What is that doth diſcontent?* and,

2 Promiſing them, a *ſodaine*, and *certaine* way of remedie.

3 Prouided, that they follow his aduice, and do ſuch things as he will require of them.

4 And contenting himſelfe with ſome *generall anſwer* for them tending to this effect, that they ſeeme contented, deſiring nothing more then to know what particular meanes it may be, that ſo they may be maſters of their deſires; and ſo

To this end concluding of a *ſecond meeting*, for this time hee taketh his leaue.

It is not long but he keepes touch with them, remembring them of their greeuances, reuiuing their hopes for helpe, kindling their deſires to ſeek it from him: and ſo growing to ſome particular terms, what they muſt doe in requitall againe; Namely,

1 To *addict themſelues vnto his ſeruice*,

nice: and when hee hath gotten this promiſe of them.

2 Then *he diſcouers vnto them what hee is*: making it apparant by ſome more *terrible forme*, and thereby the rather to awe them with the preſence of his power:

And ſo to keepe them by terrour *from ſtarting backe*, and yet to giue them hope by this reſemblance of his power, that he is able to do for them, what they may deſire, able to confound their enemies, and defend their friends.

And ſo happily for that time alſo hee doth proceede no further with them.

It is not long but he meetes with them againe, and then proceedeth to *binde* them to his allegeance, by *entring into a ſolemne league*, and couenant with them.

But before we do come to ſpeake heereof, let vs make ſome vſe of Satans former Policies.

Surely, howſoeuer it be common to all.

1 To

1 To ſinne of Infirmitie, yet let vs take heede of *preſumptuous ſinnes.*

2 Though wee ſinne, yet let vs not *reiect the meanes* which may bring vs to repentance.

3 Let vs learne in all things to *cleere God*, and *condemne our ſelues*, that ſo Sathan may not preuayle againſt us.

4 Take wee heede likewiſe of *Ignorance*, and *wilfull reſting thereon*, leſt hereby Sathan preuayle againſt vs.

5 And learne wee to *Moderate our deſires*, and to get the victorie ouer them, leſt heereby Sathan take aduantage to drawe vs to vnlawfull courſes.

6 Obſerue wee the admirable iuſtice of Almightie God, that *Preſumptuous ſinnes ſhall reape no better comfort then deſpaire*, and ſo by deſpaire betray themſelues to *Solitarineſſe.*

How to preuent deſpaire.

And therefore, to *preuent deſpaire*, let vs daily *renue our repentance.*

1 Renouncing our ſelues, by ſeeking

king to the mercie of our God.

2 And take we heed of *diſcontent* and *murmuring* againſt the Lord, leſt the Lord leaue vs to Sathans power.

3 And though we muſt daily diſtruſt our ſelues, yet let vs not *neglect the Teſtimonies* to take the ſurer hold on GOD; leſt Sathan by degrees ſteale vpon vs, obſeruing his *Cunning*,

4 That firſt he worketh vpon the ſoule *ſecretly* and *afarre* off: and ſo commeth neerer to open contracts: And therefore labour we to reſiſt in the beginning, vſing *ſocietie* gratiouſly and *following* our callings.

CHAP. V.

Satans Policies in confirming his Nouices in this their Trade.

THis is diſcouered, eyther in the *Couenants* that paſſe betweene Sathan and the Witch to this purpoſe: or elſe,

Such other Stratagems and deuices that

That are vſed to this end(of which in their Places) to make them *ſticke to their couenant*, and ſo to performe the bargaine.

Concerning *the couenant*, certaine it is,that though(as you haue heard) Sathan dallies for a time, to draw vs on: yet at length he will not faile to *make ſure* of his Prentice, by binding him in ſome ſolemne Bond to faithfull ſeruice,and performance of what hath formerly beene promiſed.

Now in the Couenant wee are to conſider.

Firſt, the *Nature* and *Qualitie* of the Couenant.

Secondly, the *ſeuerall ceremonies*, enterchangeably concurring to the ſolemnizing thereof.

SECTIO I.

COncerning the *Couenant*; certaine it is, That there paſſeth ſuch a Couenant betwixt the Witch and Satan,as appeareth:

1 By the *Testimony of the Word*, as, *Psa.*58.*v.*5. where the originall yeeldeth, thus, *which heareth not the voyce of the Charmer, or Mutterer, ioyning societies together*: wherein, the holie-Ghost both setteth downe the *effect of a Charme*: namely, that it is able to stay the Adder from stinging those that shall touch him;

As also the *Ground of the Charme*, wherein it hath it power: Namely, Societies, or Confederacies, cunningly made, not *betweene man and man*, but as the word importeth, betweene *the Inchanter and the Diuell*. So *Deuteronomie* 18.*ve.*11. The Lord charges the people when they come into the Land of Canaan, that *they should beware lest any ioyned society*, that is, *entred league with wicked spirites*.

2 The *practise of Sathan* proueth no lesse, who is ready to offer conditions of agreement, as appeareth, not onely in the proffer to our *Saniour Christ*, but in those daily offers hee makes vnto men, to giue them

this, to do that for them.

3 The *euent and ſucceſſe of Witch-craft* makes it plaine; which being ſometimes *wonderfull*, alwayes *aboue the power of the ſilly Witch*. It muſt needes follow, that this effect proceedes from ſome ſuch *compact* with Sathan; who is hereby bound vnto the Witch to do ſuch things, which ſhee of her ſelfe were neuer able to doe.

The *End of this Couenant is*, To make ſure of his Prey, which by vertue hereof he ſeizeth on: The Lord leauing rebellious man hereby to his power; as by this Couenant with Sathan, wilfully forſaking God, and ſubmitting vnto Sathan as his Soueraigne Lord.

Obiect. But heere it is replyed in the defence of Witch-craft, that both the Diuell doth many things, *and yet not at the Witches command:* and alſo that the Witch wiſheth, and performeth much euill, eyther by *ſome cunning poyſons*, by *outward violence, &c.* or at leaſt, though they may be done by Sathan,

Sathan, yet ſhee is not ſo much as *priuie thereto*: nay many times ſhee ſeemeth to be *againſt the ſame*, and therefore it may ſeeme there is no ſuch Couenant.

To which *we anſwer*, that though *Sathan* doth ſome things beyond authoritie, yet he doth other things at *the commaund of the Sorcereſſe*: and thoſe which *ſhe commands not*, though Satan doth them; theſe ſhall be *put to the Witches ſcore*: yea, though happily ſhee ſhould ſeeme to be vnwilling: becauſe eyther the Diuell anſweres heerein, in ſome meaſure, the *generall malice of her heart*, which is to do more hurt then ſhe can: or apprehends ſome *ſecret inckling*, though there be no expreſſe commaund: or elſe, *exceedes his Commiſſion*, to the confuſion of the Sorcereſſe when ſhe now ſhall diſcerne, how her ſeruant is her maiſter, doing what hee liſt, though he would ſeeme to be at her becke. To this end conſider we further. *Anſ.*

Sectio II.

Of the kindes of Couenants which are made betweene Sathan and the Diuell.

THeſe are of *two ſorts*: The firſt *expreſſed and manifeſt*, becauſe it is performed by *ſolemne words*; Satan appearing in ſome *viſible forme*, and the Witch anſwering *really* by ſome forme of ſpeach, tending to this end, To *admit of the Diuell as her ſoueraigne lord, to renounce God, Baptiſme, Chriſt* and all, to yeeld him all ſeruice both of body and ſoule, while ſhee liues; and ſo to leaue him bodie and ſoule to diſpoſe of at his pleaſure after death.

1 The *occaſion* of this *reall Couenant*, is eyther the *vnſatiableneſſe of mans deſires*, which to enioy he careth not what he parts with, and ſo expreſſing thoſe deſires by ſome intemperate and violent paſſion, giues occaſion hereby to Sathan to tender this ſeruice.

2 Or

2 Or else some *extreamitie of affliction* so oppresseth him, that being not able to vndergoe the burden, he cares not vpon what termes he promise his ease, and so is contented, for present release, to aduenture a future casualtie. Or,

3 Some *matter of discontent*, prouokes to reuenge, and rather then his spleene may not be satisfied, he will satisfie the Diuells request. And so by these and such like preuayling corruptions, is at length brought to this fearefull issue, as to engage his soule to the bondage of Sathan.

Another sort of *Couenant* there is, *secret*, and *mentall*, as wee say, performed by *consequence*, and *neeessarie induction*.

And this vsually serues the turne, because Satan hereby deceiues most dangerously: as deluding the Witch that *she is free*, becausе she hath made no *verball composition*, whenas indeed by those meanes, she is bound more fearefully. *Note.*

Or else, this prooues in some ca-

ſes a *preparatiue* to the other; eſpecially when the parties vſe ſuch means ignorantly, which are no better then Sathans indirect and abhominable prancks to procure eaſe againſt infirmities. As, to *ſcratch the Witch*, to *hang Amulets about their necke, &c.* which though ſome doe ignorantly, as thinking ſome inherent power to be in thoſe meanes to cure diſeaſes: yet doth this by degrees draw them from the vſe of law full means, cauſe them to reſt in thoſe that are vnlawfull: and ſo nouriſhing them in infidelitie, prouoke them in time to forſake God; and ſo they are iuſtly left to the power of Sathan, by him to be ripened to the day of vengeance.

Markes of the ſecret couenant.

If wee would know the *Tokens* of this ſecret Couenant.

They are, *Firſt prayer for vnlawfull things*: which howſoeuer it may ſeeme to be made to GOD, yet in truth it is offered vp to Sathan: ſo that if now by ſuch meanes wee become maiſters of our deſires, this is a pledge of this ſecret Couenant.

Se-

Secondly, *vsing vnlawfull meanes:* such as are offered by Satan for helpe in extremitie, as to *goe to Blessers*, to *scratch*, to vse *spells*, &c. wherein if wee be *conuinced with the truth*, that these haue no proper vertue to doe such things, and yet shall vse them; This is an other dangerous bond of this secret Couenant.

So that though all that vse these things are not brought to this Trade of Witch-craft, to *hurt the bodies of others:* yet are they *hereby bewitched in their soules*, and so proue spirituall deceiuers, to enthrall the souls of others to perpetuall perdition.

A third marke of this secret Couenant, is an ordinarie taking of Gods name in vaine; especially in blessing of Cattell, which although the ignorant and vnbelieuing world hath taken vp of custome, yet the first tutors hereunto haue beene the Witches, thereby to colour their sorceries, and draw more Proselites to their deuotion. And blind charitie.

And therefore it were to bee wi-

ſhed, that we were more exceeding carefull in the ſober and reuerent vſe of the name of God; eſpecially, when wee thinke or ſpeake of theſe outward things, leſt Cuſtome breed profaneneſſe, and profaneneſſe contempt, and deſpight of GOD and godlineſſe. And ſo, although at the firſt Sathan enter not into vs, yet by degrees at the length he may ſo farre preuayle, as firſt to draw vs to make charmes of theſe holy names; and ſo ſecondly vpon the effect anſwering our Infidelitie, wee be further drawne to vnlawfull deſires, and to be contented to ſubmit to Satan for the obtaining thereof, and ſo at the length become practitioners in this Art.

Vſes of theſe Diuers Couenants.

By this it is apparent, that notwithſtanding the caueats of Atheiſts and profane perſons againſt the Doctrine of Witch-craft: That certainly there are Witches, as appeareth by this Couenant betweene them and Sathan.

And

And seeing insatiable desires are an especiall cause of the making this League with Sathan: Therefore we are taught secondly,

1 To set bounds to our vnlawfull desires; 2 to be content with our estates; 3 to prepare our soules to afflictions; 4 to enlarge our desires for heauenly things; 5 to suppresse our vnruly affections of euery anger, and especially 6 to cast our care vpon God in Iesus Christ, and 7 to haue our persons accepted of God in him: that so we may not be ensnared with Sathans baites.

And seeing the wicked are not ashamed to make open profession of their homage and allegeance vnto the Diuell: and therefore much lesse ought wee to be abashed to professe our Faith in God, to giue a reason of our hope and confidence in him: If Satan will haue reall promises and verball contracts, not contenting himselfe only with the heart and inward man: Then surely ought not we to content our selues with good

meanings,

or bare purpoſes, but wee muſt labour to confeſſe with the mouth to ſaluation, as wee beleeue with the heart to righteouſnes, as *Rom.*10.10. If Sathan will haue deedes as well as words, then let vs alſo not be hearers ouely, but alſo doers of the will of God, leſt wee deceiue our ſelues.

Laſtly, ſeeing Sathan is growne ſo cunning, as to content himſelfe with priuy ſignes and circumſtances, not exacting of all ſortes publique and expreſſe bargaines: ſhall not this teach vs, not to content our ſelues with bodilie ſeruice, and outward deuotion: But eſpecially, to labour for trueth in the inward man? Shall not this winne vs to watch ſeriouſly ouer our thoughts and ſecret purpoſes? Shall it not ſend vs vnto Chriſt, for the daily purifying of our hearts by faith in his precious bloud? ſhall Shall it not ſtill round vs in the eare, to take heede of hypocrifie? leſt this be of al other the moſt ſure bargaine with the Diuell, ſeeing of all other, the hypocrite is firſt to goe to hell, as making

making a mocke of heauen. They shall haue their portion with hypocrites: of all other the hypocrite shall drinke deepest of the cuppe of vengeance.

Hitherto of the nature and kindes of the *Couenant*: Now let vs consider further of the conditions thereof.

SECTIO III.

Of the conditions of the Couenant betweene Sathan and the Witch.

THese *are enterchangeable*, as,

1 *What Sathan will doe for the Witch.*

2 *What the Witch must doe for Sathan.*

The *ground of this Couenant*, is in imitation of the Diuine Wisedome, who by this meanes reuealeth himselfe vnto man, and bindes man vnto him: and so in high scorne and despight of the Lord our God, by the same meanes doth Sathan indeuour

to withdraw man from God, to enthrall man more deſperately to his ſeruice.

And yet heerein *to deceiue wretched man*; as by this outward ceremonie of the Couenant being in imitation of that diuine breeding in the minds of his Proſelites, an opinion of Sathans deitie, and ſo thereby auouching this ſubiection vnto him.

The Policies of Sathan in this Couenant is manifold.

1 As firſt, to make them beleeue there is a kinde of *equitie* in the buſineſſe, and ſo the rather to ſticke to it, *the rather*, when his performance is preſent, their turnes ſerued, that which they are to performe, *to come, vncertaine*, they *may repent*, or, *Hell is but a Bugge-beare:* yet,

2 To *binde them more ſurely to his ſeruice hereby*, ſeeing in honeſtie they are to keepe touch with him, ſeeing he keepes with them; binding them heerein by that bond of ciuill honeſtie

ſtie which Nature ſo much ſtandeth vpon, and reſteth in, thereby, though *confounding*, yet alſo flattering the ſame. *Note.*

But hath not Sathan (I pray you) in this Couenant with the Witch, a further reach, *to deceiue others alſo?*

Yea ſurely, and *that many wayes.*

As *firſt*, heereby hee would beare the world in hand, that he is now ſo at the *Witches commaund*, as that, neyther may hee bee thought to haue any power elſe, but what is limited to her luſts, whereas indeede hee doeth many things of himſelfe, and yet father them vpon the Witch, to flatter her in her ſoueraignetie, and haſten her to vengeance: yea, exceedeth often the Commiſſion, which hee receiueth from her. And though ſhe would *haue* many times *the miſchiefe vndone* and releaſed, becauſe ſhee is tormented by ſuch charmes, as Sathan teacheth, to diſſolue the Witch-craft, as to *burne ſome part of the thing bewitched, &c.* and no doubt is in like maner haun-

ted

ted with ſome *heart-pang*, and hell of conſcience, yet can ſhee not giue the leaſt eaſe to the partie afflicted.

Eſpecially Sathan obſeruing the nature of man to be prone to Idolatrie, his purpoſe heerein is to *withdraw the minde from God*, and *ſettle* it vpon *the Witch*: As if Sathan were not *Gods inſtrument* to afflict man, but onelie the Witches ſeruant to doe what ſhee pleaſe, and ſo the Witch and Satan in the Witch muſt bee adored and exalted aboue the Lord. Shee muſt be feared, rated, yea, ſometimes ſhee muſt be innocently condemned, ſhee muſt bee ſought vnto, cloſed with, pacified with gifts &c.

Sectio IIII.

That which Sathan bindes himſelfe to doe for the Witch, is, To appeare *vnto her in what forme ſhee pleaſeth.*

1 To

1 To *confirme* her conceited power.

2 To preuent that feare which might arise from more horrible apparition, and *so to nourish* in securitie.

Heerein he *deceiueth diuersly:*

1 As first, that *hee is no where present* but in these formes.

2 That *he is alwayes present in these formes*, whereas indeede he deludes oftentimes the senses hereby.

3 That accordingly to the *multitude* of *formes*, so are their *many Diuells*, that the Witch may the rather glorie in the multitude of these seruants.

4 That the *Creatures of Almightie God*, which in themselues are good and seruiceable for vse; may be feared, and hated, yea adored, and respected as presages of good or euill, as, when a *Hare crosseth the way, &c.* And so our right in the creature questioned: But especially, Sathans cunning in appearing in these forms euen of familiar Creatures, which 1. Tim. 4. 4

if

if they can hurt, *It is but onely the body:*

1 Is, both to *hide that speciall Tyrannie and crueltie* of his which he extendeth against the soule:

2 And to nourish this conceipt by these appearances, that his power *is limited by that creature*, and so not to bee feared, so to bee lightly regarded and despised of vs: as busying themselues about such trifles, as to keepe drinke from working, and whereas indeed vnder colour of these they prey vpon the soule, stirring vp to reuenge, coueteousnesse, vncleanesse, &c.

Yea ouerthrowing of Kingdomes, rooting out the Gospell: which that they may effect more securely when they are not espied and preuented, therefore they labour to occupie mens mindes in these base and sleight matters, that so they might not suspect, or preuent them in the other.

And doth not Satan notably delude the *Ignorant People*, That by this couenant with the Witch, to bee at her

her command, hee maketh the ſimple people beleeue, *that he neuer comes but at the Witches ſending:* And ſo both prouoketh by all meanes to curry fauour with the Witch, by entertainment, gifts; what not? whereby they become ſubiect, through this infidelity, to Satans power; As alſo *prepareth way* heereby to ſeeke to the *Witch for helpe*; and ſo is further enſnared to the danger of the ſoule.

Nay doth he not by ſubmitting himſelfe to baſe meanes: as by burning a ſpitte red hote, &c. whereby he ſeemes to bee remoued, herein alſo further deceiue the ſimple people: As *with-drawing* them from the holy meanes whereby they may bee releeued, and cauſing them to *reſt in theſe accurſed and deceitfull helps:* which either do no good at all, or if they doe any, it is to doe a greater hurt.

Sectio. V.

A ſecond thing whereby Satan binds himſelfe to the Witch, is to doe whatſoeuer the Witch ſhall command.

THat is, to lie ſtill when ſhe liſts to ſpare.

To runne and hurt when ſhe is moued, where and how it pleaſeth her luſt.

And the more cunningly to conuey and execute this miſchiefe, to ſhroud himſelfe vnder any ſhape; yea to conuey the Witch vnder any ſhape, or forme, to the ſatiſfying of her luſts, and yet to deceiue her more groſſely therein.

Sectio. VI.

Shall wee now conſider a little how Satan deceiues by this ſubiection?

FIrſt, in that he pretends to bee at their command: he therby *ſecures* them as if their ſtate were ſafe, they

they need feare no hurt from him, ſeeing he is at their becke.

Nay he thereby *Puffs them vp with a conceit of ſome extraordinarie fauour with God* that giues them ſuch power ouer Satan: Nay he further bewitcheth them that now *they are as Gods*; being able to command Satan, whom none can ouer-rule but the Lord:

And ſo *prouoketh to horrible blaſphemie, and Idolatrie*, to aduance themſelues in Gods ſteed; to ſaue life and to deſtroy it at pleaſure: And thereupon inferres a further ſecuritie of their eſtates; That they which can thus diſpoſe of others eſtates, they are wiſe enough to ſecure their owne: Or at leaſt, what need they more then to enioy this ſoueraignetie, to exerciſe this liberty, thus to ſatiſfie their vtmoſt deſires? *Note.*

Hitherto ſerues *another ſleight of Satan* herein: That being now at their command, he hath no power but from them: When they call he muſt runne, otherwiſe he quitcheth

not: And hence ariſeth this *deluſion*, That ſeeing they know what's beſt for themſelues, therefore they will bee ſure to keepe him ſafe from hurting them.

And heere Satan hath *another tricke* yet further to beguile them; namely, to *confine himſelfe* as an Ape to his clog, to ſome *Box* or *Priſon*, where he lies, as bound not to ſtir but when the Witch calleth, ſhe, as his Goalor, muſt giue him libertie, whereas he ſtill goes about like a roaring Lyon, ſtirring vp in the heart deſires of *reuenge, couetouſneſſe, &c.* while he ſeemes to lie ſtill from bodily harmes, and nouriſhing Pride and Infidelitie by this his fained bondage, and ſo hardening in ſecurity, while he ceaſeth from outward hurts.

SECTIO. VII.

AND doth he not alſo by this his fayned ſubiection to the Witch deceiue the Vnbeleeuing world?

Yea

Yea certainely, and *that many waies:* As *First*, he with-draweth them from the *acknowledgement of Gods Prouidence*; who onely hath power to send these euill Angels to torment the wicked, and afflict his children, and so to rob God of his glorie herein, and to referre it to the Witch, as if Satan were onely at her dispose.

And for their further confusion heerein, he prouoketh them in reuenge of their wrongs, not to look into their sinnes, which cause the same, or to looke vp to God who onely can heale, because he giueth the wound: But to *crie out vpon the Witch*, to harry her to the Iustice, to scratch, and practise against her, and so, many times, to shed innocent bloud in accusing wrongfully: Or at the best, though the Law may bee satisfied, yet God is not glorified, nor themselues truely releiued, Seeing by vsing vnlawfull meanes for helpe, though the body may finde ease, yet the soule thereby is

more dangerouſly enſnared.

And hath not Satan *another dangerous fetch* in this ſubiection? That whereas many diſeaſes come of naturall cauſes, which are well knowne to Satan, though the ſimple people are vtterly ignorant thereof: Yet ſeeing the Witch in malice intends the hurt of her neighbour, and to this end ſets Satan on worke: heerevpon it is concluded that all diſeaſes proceeds from Sorcerie; and ſo heereby all ſober and wiſe meanes are neglected to preſerue health, the bridle is giuen to all ryot and exceſſe: and if any thing fall out, the Witch is blamed, and not our diſtempers.

Note.

SECTIO. VIII.

THus we haue heard one part of the couenant, *What Satan muſt do for the Witch:*

Now let vs conſider on the other ſide, *What the Witch muſt doe for him againe.*

The

The maine matter is, *that she must giue her selfe vnto him bodie and soule.* But this is coloured, first, by the Time, he will not haue it presently; because yet she hath not made vp the measure of her *sinne:* And therein *he deceiues her*, that she may *repent of her bargaine*, God may change her minde, &c. and so drownes in securitie.

And to this end he hath *another colour*, that is, the condition, if *he performe faithfull seruice*: And *therefore he will of purpose faile* her sometimes, that so she may hope her selfe free: yea he doth vsually leaue her, when Authority arrests, to bring her to confusion, that so now she may shame the deuill, as wee say, and so performe some hypocriticall repentance. *Note.*

And yet for all this obserue, I pray you, his *Deepenesse*. in making her sure.

Namely to preuent after repentance, or at least to deceiue thereby.

Chap. VI.

Of the Ceremonies of the Couenant.

He hath further diuerſe ceremonies accompanying this couenant which tend very fearefully to the confirmation thereof.

And theſe are:

Firſt, As the *Lord hath a ſpeciall Seale* to bind his ſeruants vnto his obedience; namely, the ſeale of Baptiſme, *Rom.* 4. So when Satan hath once obtained this abſolute promiſe of his Prentices, to yeeld themſelues wholy to his deuotion, then his manner is, to *ſet his ſeale vpon them*, thereby to appropriate them vnto him.

And this is commonly *ſome ſure marke vpon ſome ſecret place of their bodies*, which ſhall remaine ſore and vnhealed vntill his next meeting with them, and then for afterwards proue euer inſenſible, howſoeuer it be pinched by any.

To

To assure them thereby, that as therein he could hurt or heale them, so all their ill and well-doing must depend wholy vpon him: And that the *Intollerable griefe* they feele in that place, may both serue *to seale vp vnto them their eternall damnation*; And so *to awaken and giue them no rest* till the next meeting againe, that so they may hasten the vengeance that now they haue tasted of.

This shall appeare the better if wee consider the *next meeting*, and such *circumstances of place and actions*, that are performed therein.

SECTIO. I.

Of the Place where the Witch is summoned for further confirmation and binding of her to Satan.

When *Satan* the Prince of darkenesse that ruleth in the children of disobedience, hath once entangled this *Nouice* within his snares, and set his *Priuie Marke* vpon her, thereby to bind her vnto him more surely, That she may bee yet further giuen

vp

vp by the fierce wrath of the Almightie to his power: he hath yet many other *Policies* to effect the same.

As first,

Of the cõvening of Wiches into the Church.

She must bee *conuented solemnly into the house of God*, there to make open testimony of her subiection vnto him, by renouncing all *former couenants* with the Lord.

And heere

Vsually, these things are performed in their order.

In Dæmonology.

First, *Satan* blasphemously *occupying* the *Place* whence the *holy Oracles* are deliuered, doth thence:

1 Approbation of the couenant.

First, require of his *Proselite* an *acknowledgement of her couenant*, causing her vsually in her owne person to repeate the forme thereof: *As I N. do here acknowledge, that vpon such condition I haue giuen my selfe vnto Satan to bee disposed of him at his pleasure:* And

2 Kissing of backeparts.

Secondly, when this *acknowledgement* is made, in testimoniall of this subiection, Satan offers *his back-parts* to bee kissed of his vassall.

Thirdly,

Thirdly, this being done, he then *deliuers* vnto his *Proselite*, and so to the rest (for many are conuened at this meeting) *the Rules of his Art*, instructing them in the manner of *hurting* and *helping*, & acquainting them with such *medicines* and *poysons* as are vsuall herevnto.

3 Information in the rules and mysteries of his Art.

Fourthly, *Taking also account of the proceedings* of his other Schollers, and so approuing or condemning accordingly.

4 Accounting for profite.

Fifthly, for their further confirmation, he yet enioynes them *another ceremonie*: Namely, *to compasse about the Fount diuers times*, there solemnely to *Renounce the Trinitie*, especially *their saluation by Iesus Christ*, and in token thereof to *disclaime their Baptisme*.

5 Renouncing Baptisme.

Sixthly, and in further *token* of their subiection vnto Satan in yeelding vp themselues wholy vnto his deuotion, behold yet *another ceremony* heere vsually is performed: namely, *to let themselues bloud* in some apparant place of the body, yeelding the same

6 Sacrificing of their bloud.

ſame to be *ſucked by Satan*, as a *ſacrifice* vnto him, and teſtifying thereby the full *ſubiection* of their *liues* and *ſoules* to his deuotion.

7 Carnall and familiar conuerſing with them.

Laſtly, to gratifie them ſomewhat for this their dutifull ſeruice, it pleaſeth their new Maiſter oftentimes to offer himſelfe familiarly vnto them, to *dally and lye with them*, in token of their more neere *coniunction*, and as it were *marriage* vnto him.

Theſe are vſually the ceremonies wherby Satan binds his Proſelites to keep couenant with him.

And his *Policies* heerein are manifold: both in regard of the *Witches* themſelues, as alſo in regard of *others* that ſhall take notice thereof.

Concerning the Witches.

His Policie in conuening them into the Church is:

Satans policies herein 1 in reſpect of Witches.

1 Partly, to procure in them a conceit of the *lawfulneſſe of the buſineſſe* (as being done in ſo holy a place) thereby to make them ſecure in continuing therein.

2 As

2 As also to encourage thē the rather to hold out by reason of *the companie where-with they meete*, ready to hearten by presence and example.

3 And doth not Satan by this convening them into the house of God, and there presenting himselfe vnto them, procure in their minds a *conceit of his Deitie and soueraigne Power*, that so they may yet better conceiue of their dealing with him, and more willingly performe all couenants, seeing *as God* he requires nothing but his *due*, *as God* he will *performe* with them to the full, and therfore they must not flinch from him.

4 And surely if wee shall looke vp vnto the *ouer-ruling hand of God* heerein, in giuing Satan his enemie leaue to *Prophane the place of his worship*, and thus to appeare there vnto his Proselites for their further condemnation: May not the Lord haue these ends herein in respect of these *Witches*?

1 That here they may receiue the *punishment of their grosse hypocrisie, and prophannesse*,

prophaneneſſe for their former abuſe of Gods holy ordinances, and bodily ſeruice, lip-labour, &c. where they committed the ſin.

2 That here they may be *haſtened to the participating of this puniſhment*, by being prouoked to *fearefull blaſphemy*, and renouncing of that God whom formerly they ſerued, and ſo might bee more iuſtly ſubiected to the power of Satan.

SECTIO II.

And may wee not heere learne many profitable things?

Doth not our gracious God tender ſome *light vnto vs* out of this darkneſſe? Yea ſurely.

Vſes herein to the Saints.

1 Prophaneſſe reproued.

1 Our *Prophanenes is reproued*, that abuſe and defile the *houſe of God* with our bodily ſeruice, & vaine thoughts and ſpeeches, rather like a company of deuils, then the Saints of God.

2 Superſtition cõdemned.

2 Our *ſuperſtition is condemned*, in aſcribing holineſſe and perfection to the *place of Gods Worſhip*, as if the *place* did ſanctifie our ſeruice, or ſheild vs from danger: as if we were free from

Satan

Satan when once wee haue got the *Church ouer our backes:* As if *no prayers were auaileable* but what were offered vp here. Doth not Satan hereby take away the benefite of *priuate prayer* which indeed *is the life and touch-stone of the publike?* Doth he not prouoke vs hereby *to rob God of his glorie*, in *ascribing* that vnto the *place*, which is proper onely to his *Maiesty?* Doth he not vtterly *frustrate* & *preuent* all *spirituall worship of the heart*, as if the performing of a *little lip-labour* in the house of God would serue the turne; wee need not stand vpō any inward touch or feeling, it shal suffice that we haue offered vp the sacrifice of our lips before the Lord. Surely when I cōsider the *practise of the time*, namely, when we come to the house of God which is appointed for *publicke prayer* to be performed iointly by the *whole Congregation*, we then *fall to mumbling our priuate deuotions*, yea when the publick Exercises are in hand, so that for the preſēt we neither can ioine with thē, nay rather indeed do disturbe & giue offen ce

3 Priuate praying in publique exercises taxed.

offence to the Congregation, in not conſenting with them, mee thinkes euen *Satans Proſelites* may heere condemne vs, who cary themſelues more regularly in the houſe of God to ſerue the deuill, then wee here to the ſeruice of God. Theſe wretches, I warrant you, are kept from *ſleeping*, they *ſpare* not *their bloud* to pleaſe the deuill, they are contented to ſubmit themſelues to any baſe office heerevnto: Nothing can keep vs waking, not though *Ieſus Chriſt bee crucified* among vs daily, though we are *partakers of his bloud*, yet wee will not *kiſſe the Son of Righteouſneſſe*; we cannot ſo much as *ſhed a teare* in teſtimony of our renouncing of ſinne and Satan; whereas theſe wretches *ſpare* not their *deereſt bloud* to ſhew their homage vnto Satan.

Cuſtomary and formall worſhip reproued.

4 And are we not hereby taught, now to *feare our ſelues moſt*, when we are *before the Lord*, in *his Sanctuarie*, becauſe *Satan* will now be *one with vs*, both to hinder vs in the ſeruice of God that *we ſhall not profite*, or elſe to puffe

2 Inſtruction to walk in great feare in GODS houſe.

puffe vs with *Pride*, as if wee had *deserued much* heereby: and then to *accuse vs of presumption*, that so hee may *driue* vs to *despaire*.

Surely, seeing wee cannot be free from *Sathans snares*, neither the house of God wil protect vs, nor our owne houses can shield vs, but Sathan wil be closing to rob God of his glorie, and vs of the comfort of any *publique duety*; shall not this send vs to the *searching of the heart*? shall it not teach vs to *worship God in spirit*: that so Sathan may not bee acquainted with what we are about, and so may not interrupt vs, or if hee guesse at our purposes, may be yet confounded, in that our hearts are best knowne to the Lord?

2 To serch & subdue the heart to worship God in spirit.

It is our comfort vnspeakable before our God, that hereby wee desire to *worship him in truth*, because, as our hearts witnesse with the *truth* of our endeuours, so doe they also *witnesse for God against vs*, the *imperfection* of them: that the *Lord* may be *iustified when he iudgeth*, *Psal.* 51.4.5.

That Sathan may be preuented, and confounded, by this *iudging of our ſelues*, that heereby wee may be daily *prouoked to perfection*: by labouring to be *found in Chriſt*, not hauing our owne righteouſneſſe, and ſo may grow vppe in him to perfect holineſſe, *Philip.* 3. 13.

3 Publike worſhip to be tried by the heart.

Shall not this teach vs to *trie* our *publike worſhip* by this touch-ſtone of the heart, and not the place? Shall it not *weane vs from the loue of this world*: ſeeing no *place* ſo holy, no *meanes* ſo ſacred, but by Sathans policie they may be abuſed? Shall it not prouoke vs to *hunger after our diſſolution*, that ſo we may freely and continually glorifie our GOD in his bleſſed kingdome?

To recant vs from the loue of the world.

1 Repro-ueth pom-pous & car-nall deck-ing of god his houſe.

Doeth not this condemne that *pompous and carnall decking of the houſe of God*, rather to pleaſe the eie, then affect the heart, rather as a Pallace for the god of this world to reuel in, and prey vpon new-fangled and ſilly ſoules, then a place of *ſpirituall worſhip*, for the great GOD of Heauen and

and Earth?

Certainely, when I obserue some occupying the place of Gods worshippe: and thence deliuering vnto Gods people *Chaffe in stead of Wheat*, nay sometimes *poyson in lieu of wholesome foode*, *making merchandise* of the word of God &c. may I not conclude, that *these* are the *diuells factors*, bartering their owne, and their peoples soules vnto him, for a litle, *vaine credite*, and for a few shekells of siluer, and morsels of bread? heerein *farre worse* then the diuell himselfe, that whereas he meanes plaine dealing, to drawe them to damnation: these notwithstanding pretend to *shew them a nearer way to Heauen*, *promising libertie, when themselues are slaues to corruption*, and so nouzling in securitie, and excluding repentance, do thereby cary their people in a *dreame* vnto hell, 2. *Pet.* 2. 19. 20.

2 Here reproued carnall & merchantlike teaching. 2. Pet. 2. 2. Ezech. 13.

Note.

And when I consider on the *other side*, that *faithfull teachers*, who labour by *enforcing the Lawe*, to bring the people to *a sight of their sinnes*, and

Faithfull teaching iustified.

Mat.11.28 ſo to a *denyall of themſelues*, that they may hunger after Chriſt Ieſus: being loaden with the burthen of their ſinnes: That ſuch, I ſay, are notwithſtanding traduced, as *Preachers of damnation*, no better then *Satans harbengers*, to *driue ſilly ſoules through deſpaire into the very ſnare and pitte of deſtruction.*

Me thinks I obſerue heere, a *farre more dangerous practiſe of Sathan*, then this, with theſe *Nouices*, to *renownce* their *Baptiſme*, euen to cauſe the people of God vtterly to reiect the *true meanes of their ſaluation*, namely Chriſt Ieſus.

In that he will not ſuffer them to ſee, what *neede* they haue of him, by *humbling* them with the *Law*, that ſo Gal.3.24. they might bee forced out of themſelues, to relie wholie on his ſacrifice for the pardon of their ſinnes. Is *there not more hope of the ſaluation euen* of theſe *Witches*, that are thus kept ſenſible of their wofull eſtate, either by the ſmart of their *priuie match*, or by ſuch continuall tampering with them

them, sometimes by *vgly apparitions, to terrifie them*, eftsoones to keepe them *watchfull* by *continuall employments*. Is there not, I say, more hope euen of the recouerie of such, then of many thousands in the world, who are *lulled asleepe in securitie*, and fatted vp, without all sense of danger, euen to vtter destruction?

Desperate estate of secure ones.

Oh that we were wise to vnderstand these things, to *Trie the spirites*, and choose the good and perfect way. Is not the *Prophet a snare vpon Mispath*? and profound to deceiue? Is it not iust with God, that because wee haue not receiued the trueth, *therefore to giue vs vp to strong delusions to beleeue lies*, 2. *Thess.* 2. 11. 12.

Well, this we may learne, by this impudencie of Sathan, in abusing *the place of Gods worship:* and drawing his Proselites hither for their further confirmation in their subiection vnto him.

Instructiō to professe Christ publikely. 1. Pet. 3. 15

And are we not yet further taught hereby, to *make a profession to our God of our subiection to him*, and that pub-

likely, when wee ſhall be *called* hereunto further by the *magiſtrate*, to giue an account of our *hope*, or by the *Miniſter* to approue our profiting by the word; or by our *Chriſtian brother*, to confirme him therein? nay, ought we not, to ſtop the mouthes of the wicked, by acknowledging our ſoueraigne *Lord* the great God of heauen and earth: ſeeing the wicked are not aſhamed to honour their maſter the diuel: glorying in this, that they are *the damned crue? &c.* ſhall not euen theſe ſilly deceiued ſoules, riſe vp in iudgement againſt ſuch *monſters*, that are drawne to that through feare, or ignorance, or hope of preſent releaſe, ſeeing theſe *wittingly* and *malitiouſly*, as it were *defie God*: & with an high hand, blaſpheme, and treade vnder foot, *the blood of the couenant*, acknowledging willingly, and with great applauſe, their ſubiection to Satan? Nay, ſhall not our *Politike* and *State-chriſtians*, bee condemned by theſe poore and baſe creatures, who vpon neceſſitie, and through faire promiſes

Damned crue taxed.

State-chriſtians condemned.

ſes onely are brought to this ſubiection?

Surely, when I obſerue, the *wiſedome* of *the fleſh* in many *great & mighty of the world*, that eyther come to the houſe of God, only to *receiue honor*, & *to maintaine credit*, and outward eſteem; or elſe, to hedge in ſome profit and ſuck ſome aduantage hereby; or elſe rather, to honour the *word* by their preſence (for this is vſually the beſt end) then to be humbled and reformed thereby, rather, I ſay, to *controule* the ordinaunces of the mightie God, then to be brought in ſubiection vnder the power thereof: may I not conclude, that heerein they rather *publiſh their homage vnto Sathan*, then teſtifie any obedience vnto the Lord? Are not theſe the very ſtratagems of Satan, to enſnare vnſtable ſoules, by cauſing them thus to abaſe the word, thus to peruert the holie ends therof, are not the wicked hereby iuſtly *giuen vp to the illuſions of Satan*, for the profaning of Gods ordinance? do they not by theſe abuſes,

As rather ſeruing the diuell then God. *Note.*

teſtifie their *obeiſance vnto the Diuell*, while they pretẽd the honor of god, doe they not in ſeeking their owne honor, abaſe that which belongs to the Lord, approue themſelues to be imps of that *king of Feare*, who in all things ſeeketh to robbe God of his glorie.

Authority aboue and cõtrary to the word, reproued.

And what elſe may wee deeme of that *high myſterie of carnall wiſedome* chalenging *Preheminence* ouer the word of God, in determining *Lawes*: beſides, or contrary to it, *confining & ſuiting* it to it *crooked Rules*; *binding and looſing it*, for the ſatisfying of it luſts. Is not this a *plaine* badge of of *that man of ſinne, that ſonne of perdition*? Is not this an apparant euidence of it *ſubiection* to Satan? And if wee ſhall ſcanne the myſtery of that *ſublimated policie*: that nowadayes, he is not a wiſe man, who is not a ſeruant vnto men, ſubmitting himſelfe to be new *moulded & faſhioned according to the luſt of his Patron*. This blaſphemouſly chalẽging him as his proper creature; & the creature reioicing

Abſolute ſubiection to man cõdemned.

as

as in his *soueraigne* creator, conforming heart and hand simply to his deuotions: May we not see Satan here *aduãced as god of this world* in the children of disobedience? May wee not conclude, that such *absolute subiection* as is giuen vnto man, is wholy taken *from God*, and *giuen to the Diuell?*

And what may wee deeme of the common *Idolatrie* of all sorts? One makes the *wedge of golde his hope:* An other makes his mistris the *soueraigne* of his heart: this, makes his belly his god, the other *sacrifices to his net, &c.* Are not all these (in effect) sacrificers vnto the Diuell? Is not subiection and homage performed vnto him, euen in them all?

Diuers Idolatries of the world reproued.

What shall we thinke of the *generall and ordinarie seruice of God* in these dayes; *the most feare him with their Lippes*, but their *hearts are far from him:* the best vsually serue him but by *halfes*, they *cannot be Saints*, God *must* beare with thẽ in some sin; they *must liue*, & therefore they must strain a little: they are *but flesh and blood*, & they

do

do what they can, *God must be mercifull to them in this &c.* Do they not in all these, shew themselues seruants to him, whom yet they obey, euen *the prince of darkenes, the great deceiuer of their soules?*

As the homage to Sathan.

Is not Satan the lord of their *harts*, while they serue God but with their *lips?* & doth he not hereby hold their *hearts* faster bound vnto him, in that hee giueth way to their *bodily seruice*; nay, will he not haue their *tongues* also at his deuotion, at a pinch, to *curse* the same *God* whom they seeme to *blesse*, or to *slaunder their brethren, and condemne thē of hypocrisie*, because they labor to serue God in spirit & truth?

Iac. 3 3 4.

Hypocrits condēned

And is not Sathans cunning the more dangerous, in that he is content to *hold* the wicked but by *one string*? Is not their state more dāgerous, that while they seem to haue escaped the *pollutions of the world*, & to make a *faire shew in the flesh*; as if they were good Christians, *glorious sepulchres*, yet eyther inwardly they are full of *rotten bones*, or else *one dead flie* will be sufficient

2. Pet 2 20
Gala. 6 12

Matth. 23.

cient to corrupt all the *ointment of the Apothecarie*, eaſily may Satan recouer his full poſſeſſion againe: euen by reaſon of that one traitor, which they ſhall nouriſh in their boſomes: Shall he not *reenter* with *ſeuen* worſe *ſpirits, and ſo the later end of that man ſhall be worſe then the beginning : The dog ſhall returne to his vomite: and the ſwine vnto the mire, of which he was cleanſed*, and ſo become *twice dead, and pluckt vp by the roots*: euen *two-fold more the child of perdition, then euer he was before?* Eccle. 10 1 Luk 11.20 2. Pet. 2.22 Iude 12.

O that wee were wiſe to diſcerne our ſelues whoſe we are! and whom we ſerue! how long ſhall we *halt betweene two opinions*? If God be Lord, deſeruing all ſeruice at our hands, inabling vs by his *ſpirit*, to offer vp our *bodies* and *ſoules*, as a *reaſonable ſeruice* vnto him: (& what more reaſonable then to giue him *his owne*, that hath *bought* it ſo *dearely*.) If his *yoake be eaſie* to thoſe that will take it vp, and his commaundements not grieuous, to thoſe that will endeuour the performance thereof. Mat. 23 15 Rom. 12.1 Mat. 11.29

If

If hee bee contented to *accept*
2.Cor 3.12 *according to that which wee haue, not re-*
quiring what he giue vs not. If he vouch-
ſafe the *Will* inſteed of the Deed: If
hee that giues Will, will giue the
Phil. 2.13 Deed alſo, that wee may ſerue him
in *Truth*, though wee cannot *bee*
Phil. 3. *perfect:* That the ſenſe of our imper-
fection, may ſtill ſend vs vnto the
Fountaine Chriſt Ieſus, that ſo from
him wee may ſtill draw forth waters
to eternall life, being daily fonnd in
him, not hauing our owne righte-
ouſneſſe, that ſo through him wee
may daily make *our requeſts Manifeſt*
at the throne of Grace: That we *may*
Phil. 4. 6. *bee carefull in nothing*, nor *fearefull of*
1. Pet. 5.7. *any thing: Caſting our care vpon God,*
becauſe hee careth for vs, *and com-*
1. Pet. 7.18 *mitting our ſelues in well-doing into*
the hands of our faithfull Creator, ſtill
Phil. 3. 13. *forgetting that which is behind, that*
wee may haſten to that which is be-
fore, for the price of our high calling in
Ieſus. Who may not trie himſelfe
hereby whether he be in the faith or
not? Who will not daily ſtriue and
endeuour

endeuour to make himselfe thus manifest vnto God and to his owne conscience? If hee that is *in Christ must bee a new creature*; so new that all old things must bee abolished, because hee that abids in the flesh cannot please God, *Rom.* 8. And if wee nourish but one knowne sinne wee are guiltie of all: If wee *must haue respect* vnto all Gods commandements, desirous in all things to please our blessed God, *Not caring for the flesh, to satisfie the lusts thereof:* Will it any thing auaile vs to plead *Flesh and Bloud*? If there be but one thing wanting, will all the rest any whit auaile vs? If Christ Iesus bee not thus vs in, *That the bodie is dead to sinne, but the Spirit is life for righteousnesse sake*; Are we any better for all our *formall righteousnesse* then very *Reprobates*, the very slaues of Satan to whom yet wee do obey, to whom we there performe most acceptable seruice, when wee doe thinke it sufficient to serue God according to the flesh, either by halfes, for a seaſō, &c.

1.Cor.5.10
2.Cor.5.17
Iam. 2. 11.
Psal. 119.
Heb.13.18
Rom. 13. 14.
Luc.18.25
2.Cor.13.5
Rom. 8.
2.Cor.13.5

Let

Triall of ſinceritie.

Let this ſerue for our *Triall* heerein, and let vs giue our hearts to obſerue heere further matter:

Doe wee thinke that Sathan in tampering thus with *Witches*, entendeth onely, eyther their owne *bane*, or elſe, by them to hurt onely the *bodies* of others?

No ſurely, as his principall end is, by all meanes to *diſhonour God*, and diſcouer his malice, and rage againſt the Almightie, ſo doth hee expreſſe his hatred againſt God, in *deſtroying the Creature*, and in the Creature that which moſt reſembleth God. And therefore he not onely aimeth at the *Diuine ſoule*, but by all meanes laboreth the *generall confuſion of mankinde*: that ſo (if it were poſſible) he might robbe God of his glory, in ſauing any; you ſee how hee ſpared not our very *Sauiour* himſelfe, the *head of his Church*, and will he not attempt (if it may be) the deſtruction of all the *members*? And doth he not proſecute this his deſigne, in the other Ceremonies, whereby he obligeth theſe miſe-

Mat. 4. 5. 6 7

miserable wretches yet faster vnto him? For, what else doth that other practise of his ayme at, in *taking account of his vassals*, and *informing* them in the *mysteries* of his *damnable trade*: rewarding them accordingly as their paynes hath beene, and enabling them hereby to commit further mischiefe?

Vse of the ceremony of accounting with his Proselites.

As hereby he blasphemously *imitates* the *Offices of that great Iudge and mightie Sauiour*: *instructing* them as a *Prophet* in their seuerall dueties, *censuring* them as a *Supreame Iudge* and *soueraigne*, according to their exploits.

1 Sathan herein blasphemously imitats God, vsurpeth the offices of Christ.

As their *high priest* enioying the *sacrifice of their blood*, as a pledge and bond of their allegeance, and satisfaction for their failings: So doth he hereby also more desperately insnare their soules: As,

How the Witches are deceiued hereby.

1 Arresting them hereby wholly to stand to his *verdict*, & so to make *a mocke* of the *day of Christs comming*.

Note.

2 *Deceiuing* them vnder pretence of these *naturall medicins*, as if it were

by

by *vertue of them*, not by anie *Couenant with him*, that such effects followed.

3 And *binding* them hereby surely to him, by his *familiar & carefull dealing* with them, in furnishing them with all meanes, to become maisters of their desires.

4 *Puffing them vp* with conceit of *extraordinary skill in Natures secrets*, & so with a *vain imaginatiõ to be as gods*, through such rare knowledge and great power: thereby *lulling them in security*: that so they may hasten their damnation. *Thus are these Witches ensnared thereby. But may not this his policie extend it selfe also vnto others?*

Conuictiõ of idle ministers hereby.

Yea surely; Behold (saith reuerend *Latimer*) *The diuell is a more carefull and painefull Diocesian in his charge then many of our idle and Idole Pastours are in theirs.* Satan is neuer idle, he is alwayes going about to destroy the soules of men: These sleepie dogs lie still in their kennells, fatting themselues with the fleece, & leauing the flocke to be deuoured of the wolfe. Esay 56.12

2 Sa-

2 *Satan* is alwaies *resident* vpon his charge to keepe the same in his clawes: These *leaue the Flocke*, and attend the Courts of Princes, or their Hounds and Hawlkes, or worse: as for the Flock it may sink or swimme; Better farre to bee such ones *Dogges* or *Horses* then to haue their soules committed vnto them.

3 *Satan* he will take *account* how his Schollers do profite, he will see that the *non proficient* shall bee sneaped, and the *painefull encouraged*: These by their *euill example* corrupt the Flocke, discourage those that *are forward* and *zealous*, encouraging those that liue at ease in *Syon*, and will eate any flye, as peaceable men, quiet neighbours, wise and discrete subiects, &c.

4 *Satan* will not cease to *informe* his *Proselites* further in the Mysteries of their Trade, that so they may bee more skilfull and profitable in his seruice; These complaine, that *the people haue too much knowledge*; they labour rather to keepe them in igno-

rance, and to *darken the light* by their *prophane handling thereof*, that ſo they may plucke out the ſpirituall eyes of their people, and ſo to leade them about with them, like *blind Sampſon*, to ſport with their follies, and gaine by their infirmities.

Note.

Iud. 16. 24.

Thus ſhall Satans vigilancie condemne the ſleepineſſe, and careleſſeneſſe of carnall Paſtors.

But this is not all that may bee gathered out of this *Ceremony*.

Stumbling blocke to the ſeparation.

1 May not this bee a *ſtumbling blocke* to the *Separation*, to renounce our Aſſemblies, when Witches, yea the deuill and all, can Lord it therein?

Stumbling blocke to the Familiſt and Anabaptiſt.

2 May not this be an occaſion to *deſpiſe the holy Ordinances of God, the Word, Baptiſme, &c.* ſeeing they are thus prophaned by theſe curſed miſcreants, and ſo in ſeeking to runne from God, or rather from the deuill abuſing theſe things, euen to runne to him, with the *Anabaptiſt* and *Familiſt*, for *Reuelations* and *Enthuſiaſmes*.

If

If now wee ſhall take a further view of that *other ceremonie* in cauſing his Proſelite to *compaſſe the Font*, and there to *Renounce her Baptiſme:* as heerein he entends to harden her heart the more, by this blaſphemous diſclaiming of the Seale of her ſaluation, and ſo to bind her more firme vnto him; ſo hath he alſo *diuers Fetches* heerein to deceiue others.

Policie in renouncing the outward ſeale.

As *Firſt*, to cauſe *Ignorant and vnſtable ſoules*, to reſt in the *neceſſitie of the outward Seale*.

As 1 To *feare damnation* if they want it, which gaue occaſion to that blaſphemous and ſacrilegious intruſion of *Midwiues* to the performance cie of that ceremonie in a caſe of neceſſitie.

1 In cauſing the ignorant to reſt there in.

2 To preſume of *certainty of ſaluation* vpon the *hauing of the Seale*; as if outward Baptiſme made a Chriſtian, and nothing elſe, and ſo to open a gappe to all profaneneſſe.

3 And ſo by building ſaluation vpon the outward Elements and meanes; thereby to imply an *vncer-*

To build ſaluation vpon viſible means.

tainety, and *fayling* thereof vpon the want of outward meanes: As if vpon extremitie, wee ſhould bee *enforced to deny our profeſſion*, therefore we ſhould bee depriued of our ſaluation, if by *perſecution* wee ſhould bee driuen from the outward meanes, as the *Word, Sacraments*: therefore alſo our hope of ſafety were gone. *And hence*

4 Erecting an *Anti-chriſtian viſibilitie*, as if *no Church*; where *no publicke libertie of the Meanes*: That onely the *True Church* where *the Forme* of *Religion* is kept a foote, howſoeuer the power thereof bee therein denyed.

Thus doth Satan deceiue by this Ceremonie of Renouncing Baptiſme.

And doth he not alſo notoriouſly beguile vnſtable ſoules by that *other ceremonie*, In cauſing his *Proſelite* to confirme her ſubiection by *venting of her bloud* and offering it vp vnto him as a *Sacrament* of her loyalty, and entire deuotion vnto him?

Vſe of the ſacrifice of bloud.

Yea ſurely, he may pretend here-

by

by *Thankefulneſſe in the Witch* that thinkes nothing too deere for him. To the Witch.

He may intend hereby *the prophaning of the bloud of Chriſt*, as if her owne bloud ſhould ſeale vp her faithfulneſſe and pledge her zeale to encreaſe his Kingdome.

He may hereby *make her more deſperate and greedie to ſhed the bloud of others* in reuenge of her owne.

He may heereby prepare her by *this continuall iſſue of bloud*, cauſing paine and waſte of the bodie, to haſten her owne deſtruction by *accuſing* of her ſelfe, &c.

But his intent is alſo to condemne the world: That will not affoord a *good word for Chriſt*, not endure a *fillip for him*, much leſſe *inſiſt vnto bloud* in ſo good a cauſe. As alſo to ſcorne and condemn the Manhood of the world that conſiſts onely in this, to ſhedde their bloud in reuenge of their owne quarrels, or for the defence of their friends, *A Witch* will do as much to pleaſe the deuill: *A Witch* will not ſpare her bloud in her Mr. quarrell. Vſe to the world of condemnation.

2 Of deceit; 1 Heretickes.

And ſo to deceiue the world: As firſt *Heretickes*, that if they iuſtifie it with their bloud *the cauſe is good*; ſo ſay the Papiſts, ſo boaſted the *Ancient Heretickes.*

Secondly, ſeeing theſe *Witches* are *adored as Gods*, in the hearts of godleſſe people, therefore if *they ſpare not their owne bloud*, may they not be prodigall of the bloud of others? This is one *ground* of all that *cruel murthering of infants, of friends, of enemies*; yea *bathing* themſelues in *the bloud of Princes*; They (for the moſt part) are *prodigall of their owne blood*, yea they offer it vp willingly vnto *Satan*, to preuaile by this meanes in their wicked purpoſes, and muſt they not *gratifie him with continuall ſhedding of bloud*? muſt they not ſatisfie their owne bloud by *powring out the bloud of the greateſt*, that ſo thereby they may make way for Generall conuulſions, and maſſacres of all ſorts.

Papiſts herein deceiued.

Thirdly, nay who will not ſeeke *to imitate theſe ghoſtly Fathers*; nay indeed who can chooſe but follow them; either

ther they will *coſen and diſapoint their followers*, and ſo through diſcontent and deſpaire will driue them to *Butcher themſelues*; or elſe by partaking with them in their deuiliſh plots, they will draw them within the *compaſſe of Authoritie*, that ſo their bloud may recompenſe their offenſes. Practiſe of Papiſts.

If now for euery drop of bloud which the *Witch* ſhall ſhed, ſhe may *gaine ſo many ſoules to the deuill*, or *take away life* from ſo many others, Is not her bloud deerely bought?

Looke to this you that ſeeke to theſe *Proctors for the deuill*, you that betray the glory of your God in ſeeking helpe of Sathan: behold the Lord will giue you vp, and remember that which followeth.

You ſhall haue the honour to *kiſſe the deuils back-parts*, and ſo hath the *Witch*: The baſer and vnſeemelier the homage is, the more it binds, *Reaſon* being *turned vpſide downe* cannot iudge otherwiſe thereof: The more vnſeemly the more it binds, as Vſe of kiſſing Satans back-parts.

agreeable to fleſh, that delights in filthineſſe, it is iuſt with God to giue vp to ſuch ſlauiſh baſeneſſe, becauſe his ſeruice being moſt pure and holy, is reiected. Looke vpon *Poperie the nurſe of Witch-craft*, moſt glorious in her *greateſt libertie to the fleſh*, in the *groſſeſt filthyneſſe thereof* commending *horrible vncleanneſſe* not to bee named, as *if delighted in kiſſing Satans backe-parts:* Thus doth Satan recompenſe his beſt ſchollers.

The glorie of Popiſh Religion it ſhame.

That we may *preuent* this, learne we to *Regard the knowledge of God*, to *encreaſe* therein, to make conſcience of practiſe as wee know, ſo ſhall we not bee giuen vp to ſuch monſtrous wickedneſſe, *Rom.* 1. 28. 29. 30.

As for that *Priuate familiaritie* which *Satan* hath with the *Witch*, in conuerſing with, and *carnall knowledge of her body*, whether this be performed *really*, or by *ſome colluſion*, it matters not: I dare not ſimply deny but that *Satan* may haue this dealing with her, as being able to *aſſume a dead bodie* that is not yet corrupted, and

Of Incubi & ſuccumbi.

and ſo by his *ſpirituall qualitie* ſo farre to *enliue* the ſame, as that, though not by any *ſeed therein*, becauſe it appeares that it *purgeth* out together with other humours, immediately vpon the diſſolution, yet by ſome other *ſeed, ſtollen from a liuing body* (to which I rather agree, becauſe it is confeſſed that ſuch ſeed is vſually very cold) he may pearce the body of the *Witch*.

How Satan may haue carnall copulation with Witches, and of the effects thereof.

And further alſo ſo *affect the* ſame, as through the *diuine iuſtice* to procure ſome *monſtrous birth*, either through *mixture with the ſeed of the woman*, or elſe (which I rather incline vnto) he may by his skill, through *Wind* or other *peſtilent humours*, ſo affect the body of the *Witch* as that it ſhall *ſwell*, and *encreaſe*, as in a *True Generation*, yea at the time of the birth, ſhall bee *ſubiect to paine* and ſuch trauell as is vſuall to women in ſuch caſe, and then in the time of the breaking open of the wombe may *foiſt* in ſome *Infant ſtollen* elſe where, or *delude the eyes* of the

the beholders with some *Impe of his owne*, in the shape of a child; or with *some dead childe taken vp* and enliued to the purpose: Which things are easie for him to doe, thereby as to giue testimonie of secret acquaintance, so to deceiue the *Witch* with her new *Darling*, which likely shall bee but a *babie of a day old*, so to encrease withall her sorrow, and yet ease of the trouble, which is happily the desire of such monsters, that so they may be free to the satisfying of his, and their owne insatiable lusts.

This (I say) howsoeuer it may bee granted, yet I cannot see but all this may bee done, as well as others of as great consequence, *euen by deluſion* and *imagination*; *And yet both to one end*, euen to deceiue the *Witch*, and *Others*.

Touching the Witch, she is hereby *deceiued many waies:* As

The Witch how deceiued hereby.

1 She is fed with shadowes in steed of substance, with cold and dead delights, in steed of reall contentment of the flesh.

2 She

2 She is put to a great deale of paine and torment in the *bearing* and *birth*: and in the issue, either some *Monster* or *Abortiue* is brought forth to encrease her sorrow, and procure *Horror* and *Despaire*.

3 This *disapointment* of her lust, *enrageth* and *encreaseth the fire*, and so prouoketh to further mischiefe for the satisfying thereof.

4 So is she *faster bound* vnto *Satan* for the *satisfying of her lusts*; and for the gratifying of her Maister, still put vppon new mischiefes, that so at length she may make vp her measure.

Thus is *the Witch deceiued by this familiaritie with Satan: And doth not this also proue a snare vnto others? Yea surely.*

This *conuersing of Satan* with the *Witch*, hath beene the ground of all these *Conceits of Fairies, &c.* whereby the *Papists* kept the ignorant in awe. How others are deceiued.

And is not the Lord *robbed heereby of the glorie of his iustice*, who punisheth *Adulterie* sometimes with

strange

God robbed of the glorie of his iustice.

strange and monstrous births, That because by this familiaritie with Satan some such monsters are eft-soones brought forth, therefore all such effects are restrained to this cause: either some Witches brat is foisted in, &c. or else caused by Witch-craft, &c. Thus is the Lord robbed of the power of his iustice, when his immediate hand is ascribed vnto Satan.

CHAP. VII.

Of Diuers other meanes whereby Satan confirmes his Proselites in their couenant with him.

BEsides these *former Ceremonies* and *familiaritie*, mentioned before, *Satan* hath *other meanes* also, as occasion serues, and their dispositions sutable, to keepe his Nouices from reuolting and starting from him. For there is no question, but notwithstanding all this former making sure, yet some occasion will

will be offered to *startle these Witches*, and so to procure *some remorse* for the bargaine.

Occasions of repenting of the bargaine.

1 Eyther some *outward affliction*, or their owne present case, beeing likely miserable, suffring much want, &c. may breed *discontent*, and so *Repentance* of the bargaine.

2 Or else, the Lord may *awaken the conscience* by the power of the word, and so confound this desperate match; or Sathan himselfe may of purpose *faile his pretended mischiefe*, leauing her for a season, or not doing according to her commaund, therby to prepare her by this *qualme* to eternall vengeance.

Wherein, lest shee should now grow altogether melancholie, and so submit her selfe indeed to the true meanes to vndoe her bargaine.

Obserue I pray you how Sathan bestirreth himselfe.

How Sathan dealeth herein.

First, in this case, he will not stick to *delude her with proffers of gold*, and *daintie fare*, graunting her opportunitie

nitie, to satisfie her lusts, where shee likes, as her *age* and *disposition* is, heaping on *kindenesse vpon kindenesse* vnto her; fitting her with musicke and al carnal delights; flattering and crowding most basely into them according to their more stirring and generous disposition.

1 making glorious proffers.

If by these meanes hee cannot yet make them sure, but that the *sting of conscience* doth still stagger, and challenge the bargaine; then he discouereth him in *another fashion*.

2 Vsing strange terrours.

1 Not onely *keeping them shorter*, that they may fawne vpon him, but *threatning to discouer them*, that so they may vndergo *the punishmẽt of the law*.

2 Yea further also *withdrawing himselfe from them*, and so refusing to be at their checke; yea crossing them in their desires, and *contradicting* or *exceeding* their commands.

3 If this wil not preuaile, then he causeth them to *renue their homage* by *yeelding their bloud*, to bee sucked of him, which hee will not faile now more freely to drawe out, euen to fainting

fainting and extreame pining of his *staggering proselite*, and *appearing further vnto them in most fearefull and vgly shape*, thereby to hold them in with feare, yea, not sticking sometimes to *threaten with present death*, by tearing them in peeces, scorching them with flaming flashes, &c. and all this to let them see *what they are like to trust to*: that so euen through despaire, they may rest *content* with their bargaine, vpon hope that their *torments* may be yet deferred, or at least vpon necessitie to please their cruell maister, and so resolue to make the best of a badde market, and to take their *pleasure while they may*, : not at least to prepare way heereby for their discouerie, as being weary of his seruice, and greedie of further employment: It vsually falling out in such cases, that when by these terrors of Satan, these filly soules shal be *brought to despaire*,

Fearefull Apparitions.

Note.

The horrour of their Conscience will not let them be at rest : but obscurely euen now wil not faile to vse often

often meanes of their discouery, eyther by voluntarily *coming to the parties afflicted*, to be *scratched* of them, or *confessing themselues in generall, guiltie*, of such and such things, and by their diligence about the *distressed parties*, and often enquirie concerning them, or else by their *faint and sottish excuses* of themselues. By such like meanes, I say, they will not obscurely detect themselues, through the guilt of their conscience, and so hasten hereby their deserued vengeance.

Chap. VIII.

Of the diuers kindes of Witch-craft, where especially of Good and Badde Witches, and that the Good Witch is the most dangerous and powerfull.

Two kinds of Witch-craft.

THere are two *Principall kindes of Witch-craft.*

Namely, *Diuining*, whereby strange things are reuealed, eyther, past, present, or to come, by the *assistance of the Diuell.*

Or

Or *working*, which is employed in the practise and reall working of strange things or wonders.

Concerning the former of these, my purpose is so far to speake thereof at this time, as may concerne the Discouerie of the *Good Witch:* who specially triumphs in this power of Diuination, and *coniecturing of vnknowne and hidden things.*

1 And therefore, first let vs consider, *By what meanes Sathan may giue notice of vnknowne things.*

2 *How far hee can proceede herein.*

How Satā knoweth things to come, and how farre.

That Sathan can discerne (in some measure) *things past*, and such as are *to come*, is apparent.

By aquaintance with the Scriptures.

1 Because he is *acquainted with the prophecies of the word*, and so stealeth out of them many secrets, concerning things to come.

By skill in Nature.

2 Sathan being exquisitely skilfull in the knowledge of naturall things, as of the influence of starres, constitutions of men, the kindes, and vertues of plants, rootes, hearbs, &c. may out of this experience giue a

probable gueſſe, at *euents* of things, out of the certainety of their cauſes.

By his preſence in moſt places.

3 The *preſence of Sathan* and *the euill Angells, in moſt places*, and communicating their knowledge together, where-through they are acquainted with the *ſecret conſultations* of *Princes*, may giue alſo furtherance to this knowlege of things to come, as hereby being able to inform their *Agents* hereof, who acquainting by this means, the world withall gaine this reputatiō, *to foretell things to come.*

By his power in putting euill purpoſes into the minde.

4 Adde we hereunto, *the power of Satan, in putting into mens minds, wicked councels and purpoſes*: which he diſcerning to be apprehended, & reſolued on, doth thereby acquaint his Proctors herewith, and ſo they become to foretell of the ſame.

By his nimblnes & agilitie.

5 Conſider we *the agility of Satans nature*, wherby being able to conuay himſelf in a trice from place to place, hee comes by this meanes to the notice of many ſtrange and hidden things to the vulgar and ignorant, and ſo communicates them, to ſerue his

his turne, to his Proselites and Creatures.

6 Especially consider we, that Satan *being Gods instrument to execute his iudgements in the world:* hath therefore euen from the Lord reuealed vnto him many things; as the *place*, *time*, and *manner*, how such things should be done: which Sathan (being no blab) can publish to serue his turne, so farre as shall tend to the triall of the Church, and stumbling of the vnbeleeuing world: thus he came to reueale vnto *Saul his end*, as being informed thereof by the Lord: who had taken his *good Spirit from Saul*, & left him to Sathan, and so informed Satan in the meanes to execute his wrath vpon him, 1. *Sam.* chapter 28. verses 20. 21.

By diuine reuelation

M. Perkins

Thus may Satan attaine to some knowledge of things to come.

If we would know how farre:

1 Surely, wee are to vnderstand, that to the Lord only belongeth this absolute *prerogatiue*, as to *know things to come certainely, &c.*

How God knoweth things to come, and how Satan

2 In *The nature of the things themselues, without respect to their causes and signes.*

But Sathan onely knoweth them probably, and by their *signes & causes.*

This ground being laid, we may hence gather, that the *good Witches* being informed by Satan, know no further then their Tutor, that is, *probably, doubtfully,* and *deceitfully:* and therefore must needes deceiue themselues and others.

This shal appeare the rather, if we consider the meanes, whereby they attaine to this knowledge: which being no ordinance of God, to reueale secrets, nor any *instinct of Nature* yeelding directly such effects: it must needs follow, That the knowledge contriued there-from, proceedeth from Satans *cunning*, shrowding his familiaritie and intelligence vnder the rule of these creatures, that so it may not be discernd to come from him, but rather from the prediction of the *Rule of Nature:* as also, if it prooue doubtfull and contrary: *yet*

Sathans

Sathans credite may be saued: seeing he can post it off to the vncertainety of the Creatures, or some *accident* altering the former prediction.

It being most certaine, that as the knowledge of *Satan of himselfe, is at the best doubtful & coniecturall in many things*: so it becomes hereby much more intricate and deceitfull, when it is shrowded vnder the maske of *Natures infolded varietie.*

What this *varietie of Nature* is, appears by the *ancient practise of the heathen*, among whom, by these & such like means Satan raigned as the vnknowne God.

These were the *Flight of Birds.* Actes 17.

2 The *Intrailes of beasts.*

3 The *obseruation of the Stars and those celestiall bodies, Esay* 44.

4 *Dreames, Dan.*4.

5 *Lottes, Hest.*3.

Of all which we may thus conclude, That seeing 1 these were not ordained constantly to fore-tell things to come, 2 neyther haue any naturall propertie inherent in them, yeelding

such knowledge, or any likelihoode thereto: neither indeed was it *necessarie* that men should be acquainted with what is afterward, otherwise then may concerne their Saluation: seeing the word is sufficient for this: therefore it followeth necessarily:

1 That these are but Satans *cloaks* to *conceale* his immediate and dangerous Couenants with men.

2 That by these Satan withdraws men from *embracing of the word.*

3 That for *the contempt of the word,* the Lord in iustice giues vp to be *deceiued* by these, so farre forth, as not only to *rest* in these predictions, and so by the *vncertaintie* thereof to bee *confounded* thereby: but as if so be the reason of this vncertainety, and fayling in the successe of these predictions, proceeded rather *from want of our obsequiousnes*, and diligence in attending these predictions, then of anie reall improbability and absurdity in them: hereby Satan maketh way for his further aduancing in our hearts ...e all that is called God, by procuring

2. Thess. 2. 11. 12

A Note.

hi.
abo.

curing vs to a more *base subiection and bondage* to the *Lawe of the Creatures*, toyling vs with a more painefull studie and inquisition into the *bookes of the Creatures*. And so prouoking vs to a *worship of the Creature*, by confidence therein, aboue the Creator blessed for euermore; And so in the Creature to worshippe the Diuell especially:

And that;

1 By *obeying his councell*, in leading vs to know, what concernes vs not.

2 By *using his meanes*, for the compassing of this knowledge.

3 And by *resting still in the meanes*, though yet they doe deceiue vs.

4 *Embracing his intelligence*, clouded vnder the vaile of naturall causes.

6 *Referring the successe of things*, not to the *prouidence of God*, but to the *power* of satã, ordering the same therby.

For our further information heerein, examine we in few words these kinds in particular, that so the vanitie of

them, as they are vsed, in Witchcraft, may the more liuely appeare to vs.

Diuinatiõ by flight of Birds condẽned.

First, concerning the *flight of Birds*, and the *noise* they make in the same; this, as it is plainely condemned in *Deut.* 18. 10. & 11. so is there great reason hereof, seeing by no *ordinance of God, or secret of Nature*, the flying *high* or *lowe*, on the *right hand*, or on the *left*, the diuersitie of *noise &c.* can prognosticate of things to come.

Diuinatiõ by entrals of beasts wicked.

As for the *entrailes of beasts, Ezech.* 21. 11. whereby *Nebuchadnezzar* is resolued in a doubtfull case, whether to attempt first; eyther the *Iewes*, or *Amonites*: this also is a plaine colour of Satans deceit, cõiecturing hereby, because neither by vertue of Creatures, nor by any speciall *ordinance of God* afterward, haue these Inwards of the Creatures any such power cõferred into them, *to fore-tell things to come.* Indeed, there is some *prediction naturally arising out of obseruation of the seasons & alterations of weather*, accruing to the *Phisition*, *Mariner*, & *Husbandman*. And this according to that

Mat. 16. 2. 3.

order,

order, God hath set in nature, from the beginning: but this is only *probable*, as *to guesse of faire or foule wether*. Which, though they allow *some predictions* by these Creatures, yet are they no warrant for others, that *are not ordained of God thereto*.

Prediction by what creatures vnlawfull.

And therefore, whereas it is ordinarie to diuine of future things, by some such like, as by *finding a peece of iron*, signifying good lucke, but if *siluer* be found, then it is euill; to haue a *Hare crosse the way*; to haue the *salt fall towards him &c.* these hauing no such vertue from Nature and diuine ordinatiõ, it must needs follow, that they are *diabolical*, or at least superstitious, & no way warrantable. Concerning *diuination by Stars*, the matter seemes more difficult.

Diuinatiõ by Starres vnlawfull Reason.

For although the *word* seemeth to condemne the same, *Deut.* 18. 10. 11. according to the iudgement of the best *Diuines*, who though they differ about the *Notation* of the word, yet they agree all in this, that *diuination* by Stars is directly forbidden: And

Esay 47 13 14.

Dan. 2. 2.

the

the Scriptures alſo in allotting the *ſame Puniſhment to the ſtarre-gazer*, as to the *Magician*, doe confirme the ſame. Yet hath this skill gained great authoritie and account in the world, and doth much deceiue the followers thereof: And *that for theſe reſpects.*

Obiect. 1. Firſt, becauſe the *Starres are cauſes of many things heere below*, and therefore it may ſeeme lawful to conclude and coniecture from ſuch cauſes.

Anſw. And ſurely if they were *particular cauſes* of theſe lower things, I ſee not but wee might coniecture ſome what in particular from them: If theſe *Starres had power to communicate the knowledge thereof in particular vnto vs*, Or if it *were needfull that wee ſhould know ſuch particular euents*, Or *there were no other meanes to communicate what is neceſſarie vnto vs*: But *Seeing*

Reaſons Why. 1. the Starres are onely *generall cauſes* of things in the world, and that not *certaine* and infallible, but *variable and ſubordinate*, to the will of the *Creator*, who can for his

Churches

Churches good, alter their particular effects. 2. *Seeing* they are *no ordinance of God* to reueale such things vnto vs, as hauing no *vertue from their generall influence* to dispose and determine of particulars. 3. *Seeing* it is *is not needfull wee should know of* such particulars, any otherwise then the *Word* doth supply: And if this *bee sufficient* what neede wee other? It *must needs follow* that these predictions are vnlawfull. 4. As reiected of the Lord, and therefore *proceeding from the deuill.* 5. As presuming to fore-tell particular euents of things, which onely belong vnto the all-seeing and most wise God.

2 If it be alleaged, that *What is fore-told by Astrologie, vsually fals out true*, and therefore why may we not be informed hence? *Obiect.* 2.

We answer, 1. That *though it fell out true*, yet were we not to enquire from hence, seeing the *Word* forbiddeth the vse of such meanes. *Answ.*

2 That things *fal out true in particular* proceeds not frō the necessary influence

ence of the heauēly bodies, but from the *cunning* of that infernall ſpirit, who ſupplieth by his knowledge, what is vncertain in that Art, *Inſinuating* himſelfe into the *minde* of the *Stargazer*, being now puffed vp with his knowledge, and deſiring ſucceſſe therein, to ſatisfie his pride, what art cannot make good, he yet deſireth may be accompliſhed. And ſo is giuē vp to Satan in a iuſt puniſhment of this his preſumption, to be *leſſoned* by him in ſuch further *Euents*: and yet moſt *fearfully to be deceiued* by him to, as ſhrowding his diuelliſh inſpirations vnder the cloake of that otherwiſe lawfull knowledge.

Note.

For not to deny that, which the *euidence* of things doth auouch in this caſe:

Aſtronomy how far lawfull

True it is, that the *Sunne* and the *Moone were created for ſignes, Geneſis* 1.14. and ſo, ſo farre as they are ordained for *ſignes*, namely, to *diſtinguiſh Times and Seaſons, as Sommer, Winter, Spring. &c. Alterations of weathers* in generall, they are to be obſerued

serued of vs: but, that hence we may gather any *demonstration for the knowledge of particulars, to fall out in the world*: seeing their *grounds* are vncertain, and the meere fictions of mans braine, exalting himselfe heerein in his *Pride* and *Curiositie*, aboue all that is called God. It must needes follow, that this is but a cloake of Sathans forgerie, and not any *Art* allowable from the Lord.

That the *grounds are vncertaine and most deceitfull*, is apparent. Grounds vncertain.

1 First, Because the *Rules of this Art haue no Foundation in Experience*: Seeing both the position of the heauens, and the course of the *Starres* is mutable, and therefore can be no *Rule* of certayne and immutable *grounds* (such as the *Principles of Art* must be.) Reason.

2 And secondly, there can be *no certaine Rules giuen* of those things, *which are not knowne*: Now, who knoweth the particular *estate of all the Starres*? or if he know them, is there any yet able to discerne *the particular vertues*

vertues of them, seeing there influences in the Aire, and vpon the earth, are confused and vncertaine?

3 But the speciall *Reason* of the vnlawfulnesse of this *Art*, is *because it requireth confidence in the same*, nay in the *Author* therof; They must beleeue he can resolue them: otherwise if he come *doubting of his abilitie*, or *in way of tempting him*, he cannot helpe him. Now in common vnderstanding if the *Diuiner* bring the thing to passe, here must needs be more then *Art*; For he that is Maister of a lawfull Art, can worke by his *Rules*, whether a man *beleeue* he can or no: And therefore it necessarily followeth, that this *Art* is *Diabolicall*, as *requiring that seruice which is due onely to God*; and so thereby entending the bondage of the soule, as is apparant by the *Rules* and *Confessions* of the *Chaldeans* themselues.

Note.

Obiect. 3. If here it shall be *questioned* how *Moses* and *Daniel* can then be said to haue *skill* in all the *wisedome of Egyptians and Chaldeans*, *Act.* 7. 22. *Dan.* 1. 17

The

The *Answere is plaine*, either they might haue skill *so far as was lawfull*, or though they vnderstood the mysterie of these deuillish Arts, yet it was not to *practise*, but rather to *condemne the same*, and so to dehort from the studie thereof. *Answ.*

Well, let this *lesson Students*, that they be not bewitched with the glory & skil which this *Art* pretendeth. Vse to Students.

Let it aduice vs not to *run to Figer-flingers*, to *recouer* things lost. To all Christians

Let it admonish vs that it is deuillish to *obserue the Signe for letting of bloud*, whose ground is meere superstitious and diabolicall, seeing the *ground is a meere Figment*, namely; that there is a *Zodiacke* and *twelue Signes* therein, being a deuice of *Poetrie* and vaine *Philosophie*, nature yeelding no such *Ramme, or Bull. &c.* as they foolishly imagine. To Physitians and Chirurgeons: no Zodiack nor Signes. Letting of bloud by obseruation of the Signe condemned.

And the *Deuice confounds it selfe*, as is plaine by the *absurd relation* and *proportion* betweene the *Rule* and the *thing ruled*, as that the *Moone* should rule in the cold and moist parts

parts, when ſhee is in hot and dry Signes, whereas rather when it is in hot Signes, it ſhould rule the hot parts and ſo contrarie.

So that now the *Learned Phyſition* hath diſclaimed this *Bug-beare*, and therefore if it preuaile, it rather proceeds from our *ſtrong imagination, and Gods diuine Iuſtice, in puniſhing our infidelitie*, then from any power in that *Poeticall Fiction.*

Obſeruation of daies and times condemned.

4 Let this alſo reforme in vs *That ſuperſtitious obſeruation of daies and times*, as if ſome were *luckie* and *ſucceſſefull*, others *euill* and *vnluckie.*

Wherein if the ſucceſſe anſwere our conceipt, it proceedeth not from the *Order in Nature*, or *Rules of Art*, but from *Diabolicall confidence*, and *Diuine Iuſtice*, giuing vp to be deceiued with our owne counſels, and ſo by degrees, to *grow further in league* and bondage vnto Satan.

Obſeruation of dreames, how lawfull and vnlawfull.

Now concerning *prediction by dreames*, though it muſt needes bee granted that this was one of Gods Ordinances to reueale his will vnto his

his seruents, as *Numb.*12.6. *Iob.*33.15. *Math.*1.20.2.13.19. *Gen.*37.7.9. & 41.25. *Dan.*9.&c. Yet hath Satan cunningly imitated God euen in this point also, to deceiue his *Proselites* by Dreames and Visions, and so thereby to enable them to fore-tell things to come; as appeareth, *Deut.* 13.3. *Ier.*23.25.

The *Maistery* will bee how wee shall discerne and *distinguish betweene these Dreames:* To this end

How to discerne betweene Diuine & Diabolical Dreames.

Let vs take notice that as there are *Three sorts of dreames:*

3 kind of dreames.

1 Such as *proceed immediately from the Lord*, as those before, and therefore called *Diuine.*

1 Diuine.

2 *Naturall dreames*, proceeding from naturall causes: 1. As thoughts of the minde: 2. Affections of the heart; 3. Or constitution of the bodie, according to which sutably seuerall dreames do follow: To *Cholericke* persons dreames of *Warres*, to *Phelegmaticke* of *Waters*, *Fearefull* dreames to *Melancholicke* persons, &c.

2 Natural.

1 From Complexion.

parts, when shee is in hot and dry Signes, whereas rather when it is in hot Signes, it should rule the hot parts and so contrarie.

So that now the *Learned Physition* hath disclaimed this *Bug-beare*, and therefore if it preuaile, it rather proceeds from our *strong imagination, and Gods diuine Iustice, in punishing our infidelitie*, then from any power in that *Poeticall Fiction*.

Obseruation of daies and times condemned.

4 Let this also reforme in vs *That superstitious obseruation of daies and times*, as if some were *luckie* and *successefull*, others *euill* and *vnluckie*.

Wherein if the successe answere our conceipt, it proceedeth not from the *Order in Nature*, or *Rules of Art*, but from *Diabolicall confidence*, and *Diuine Iustice*, giuing vp to be deceiued with our owne counsels, and so by degrees, to *grow further in league* and bondage vnto Satan.

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2 Natural.

1 From Complexion.

From condition of sinne.

2 And so also by these Dreames may we coniecture of *the sinnes of the heart*: because what we conceiue or practise in the day, will be corruptly dreamed of in the night, to make vs more inexcusable.

Diabolicall.

3 Diuellish *Dreames* framed in the braine by Satan; answerable to our desires, as appeareth not onely by the practise of the *Gentiles*, who receiued their answers by Dreames, but also by the practise of *Heretikes*, as the *Maniches*, *Anabaptists*, *Familists*, *&c.* who haue beene confirmed in their diuellish errours, by Reuelations and Dreames.

Thus, as heereby it is apparant, there are diuers kindes of Dreames: so may wee also for our *Instruction*, obserue many *liuely differences betweene Diuine and Satanicall Dreames*. As,

First, *diuine Dreames* concerne Generall and Necessarie things to bee knowne, as the comming of *Christ*, *Reuealing of Antichrist*, *&c.* but those from Sathan, are either of curi-

curious, or triuiall and vaine matters, eyther not fit, or worthie to be knowne.

If it shall be said, That the *Sybills Satans prophets* spake of these things: the answere is,

How the Sybilles spake of Christ.

1 That so farre as they spake of them, they had their information from Satan, who being acquainted with the *prophecies*, did informe his disciples accordingly:

Diffrence betweene Diuine & Diabolicall prophecies of Christ.

2 Yet so, as that neyther could he acquaint them with any *distinct or cleare knowledge thereof*: but rather onely in a confused and darke manner, whereby they might rather *stumble, then informe others* to beleeue the same, neyther did his prophets *loue and affect the things that were reuealed*, but rather were constrained to publish so much, as might make the times inexcusable, and so had no power to benefit others thereby.

Note.

But in Diuine Dreames the case is cleane contrarie, for in this place heere is vouchsafed vnto vs, both a verie *cleare* and

manifeſt reuelation of ſuch things as concerne the good of the Church.

2 The *minde of Gods ſeruants* are affected and ſubdued to beleeue the ſame.

3 Aud they are enabled to *communicate ſo farre vnto others*, as that ſo many as are *ordained to ſaluation* ſhall giue credit and obedience therevnto: And *the rather*,

Act. 13.

Becauſe theſe *Diuine Dreames* are not onely *agreeable vnto the bleſſed Word*, and ſo ſafely to bee beleeued, whereas Satanicall Dreames, as they are diuerſe, or contrary to the Word, ſo they labour eſpecially to withdraw from obedience therevnto.

4 But eſpecially, whereas the end of *Satans Enthuſiaſmes* is to ſet vp *Idolatry*, and *nouriſh all Atheiſme* and ſecuritie, *Deu.* 13. On the contrarie, *Diuine Dreames* aime onely at the *True worſhip of God*, and further the doctrine and obedience of the Goſpell.

5 And heere wee are wiſely alſo to diſtinguiſh of the *Times*, For ſeeing

ing now we haue the *Gospell sufficient to reueale the will of God*, therefore we are not in these daies to *build* vpon *Dreames*; so that howsoeuer they were *ordinary before* and *vnder the Law*, yet now if any shall rest herein, and expect resolution heereby, wee are to conclude that it is rather a *Satanicall illusion* then any *warning from the Lord*, and therefore at no hand to be heeded of vs.

No diuine dreames now to be expected. 2. Tim. 3. 17.

As touching *Diuination by Lots*, heerein also wee had need to bee informed, the rather because this *Deluſion* is common and preuailing with the ignorant sort, to abuse the same to wicked ends, and so therein to offer sacrifice to the deuill: And therefore,

Examination of diuination by Lots.

Though there may bee some lawfull vse heereof, as in *Ciuill Occasions*, to

Ciuill Lots lawfull.

Diuide Lands, *discide controuersies* in a case of importance and necessity, *Iosh.* 14. 2. *Acts* 1. 26. *&c.* so the *Name of God bee called vpon*, *and his prouidence attended*, and obeyed in the

Sporting Lots vnlawfull.

ſucceſſe thereof. Yet neither are wee allowed to vſe *Lots in ieſt*, in triuiall and vnneceſſarie meanes, as to *ſet vp Banqrouts*, *to further Plantations*, *&c.* by rayſing ſummes of money thereby, ſeeing this may bee obtained by other meanes; Much leſſe in *Gaming*, to ſport our ſelues hereby.

Diuining Lots vnlawfull.

Eſpecially wee are heere to beware of ſuch Lottery as tends to reſolue *doubtfull things*, or fore-know things to come, either by *opening a Booke*, *caſting a Die*, to declare good or bad ſucceſſe; ſeeing this both implies a *ſecret beleefe*, that ſuch a feat can do it, and ſo is a worſhipping of the deuill, &c. ſeeing by no ſecret propertie to that meanes ſuch things are effected, it muſt needes follow that it is but Satans colour, to hide his familiarity with the wicked.

Hitherto of *Diuination by true creatures*. And doth not Satan alſo deceiue by *forged meanes?*

Yea certainely, as firſt by *anſwering*

ring in the shape of a dead man. Example hereof wee haue in that answere vnto *Saul*, where Satan deludes the *King* with the appearance of *Samuels person*, when indeed it was onely the cunning of Satan, resembling and counterfeiting the same: As is manifest; First

Of Satans deceit by answering in the shape of a dead man 1.Sam. 28.

Because the Lord *had denyed to answere Saul by ordinarie lawfull meanes*, and therefore would not endure to haue *Samuel* raysed vp to answere him extraordinarily: *Luke* 16.

That the apparition vnto *Saul* was Diabolicall, & not reall *Samuel.* Reu.14.12.

2 The *Bodies and soules of the Saints departed are in the hands of God resting from their labours*, and therefore *Satan* could not haue power to fetch the soule from heauen, though he might preuaile to raise the bodie frō the earth, which yet I see no reason for, seeing the *body* also must rest; at least frō *Satans* power? And would *Samuel*, think you, suffer *Saul to adore him*? Surely it is the *deuill* that seekes honour and homage from men, as for the *Saints*, they striue to giue all power and honor vnto God, *Act.*10.

*Reu.*22.8.9. Adde heerevnto that true *Samuel* would haue reproued *Saul* for running to *Witches*, hee would haue exhorted him to repentance.

Answ. to obiections

1 And therefore, though the *Word* call him *Samuel*, yet this was according to that, which seemed to delude *Saul*.

2 And though *Saul* might bee told by the *Appearance* what should befall him, yet might this bee done by Satan, as being either acquainted by the *Lord* with his purpose heerein, or coniecturing by *Sauls* case what was like to come to him for his disobedience to God.

Confutation of walking spirits.

As for that which the *Church of Rome* doates concerning *the walking of dead men*, howsoeuer the Lord gaue power vnto his *Prophets* to raise the dead, yet neither had this *Witch* any such power, neither was the *case necessarie* why it should be at this time, neither needed *Satan* to vse this meanes, seeing he might doe the

the seat, as well by himselfe *counterfeting the shape and person of Samuel:* Neither may *extraordinarie* and *miraculous working*, vpon speciall occasion, bee traduced to warrant the ordinarie walking of persons after their deaths, whose *soules*, the *Holy Ghost* witnesseth to bee at rest, and can their *bodies* walke without their soules?

Indeed when the Lord was either *to plant or restore a Church out of it ruine and desolation*, wee finde in the *Word* this power of raysing from the dead to haue bene exercised profitably; and therefore seeing now there was no such cause for this miraculous worke, it followeth to bee the deluſion of Satan, and not the finger of God. Note whē Miracles vsed.

But here me thinkes I heere some reply that if this were but a colluſion of Satan blinding and deceiuing *Saul*, why might he not also *deeceiue the Witch*, as pretending to bee rayſed vp by her, that ſhe had power of him, when it might bee *Obiect.*

bee but ſome iugling trick to bleare her eyes; ſhe raiſed vp no deuill in *Samuels likeneſſe*, but rather was meerely deluded with a conceit heereof.

Anſw. Surely, howſoeuer the Patrones of Witch-craft would gladly thus cõclude to condemne the truth of the *Word*, that there are *Witches*, which worke by *Familiar ſpirits*; yet doth the *circumſtance of the Hiſtorie* plainely confound them: Howſoeuer they alſo imply further, that the *Witch* might ſuborne ſome man or woman in the likeneſſe of *Samuel* to giue this anſwere: ſeeing no *meere humane vnderſtanding could attaine to that knowledge*, And therefore it neceſſarily followeth, that the Witch, by *vertue of the couenant with Satan*, raiſed him vp; He by his power and skill *counterfeited Samuel* at an ynch, by his experience and office was able to acquaint him with Gods wil, and ſo as an inſtrument of Diuine vengeance to haſten him to his deſtruction.

And

And as Satan thus foretells things by meanes, eyther true or counterfeit: so doth hee also *Diuine without meanes*, either *possessing* those that are his oracles, *Acts* the sixteene chapter and sixteene verse: or inspiring them by *outward obsession* with his will and councells, whereby they become *counterfeit prophets*, and reuealers of things to come; such as were the *Sybills, &c.*

Of Satans fore telling without meanes

By possession.

Obsession

Of all which wee are to make this vse: 1 As to iudge wisely of the power aud manifold cunning of Sathan, 2 So to consider of the *preciousnesse of the soule*, for which Satan takes such paines, becomes such a drudge, &c. and to preuent the Diuell by our care and diligence, not so much for the bodie and the meate that perisheth, but for the poore soule, that it may be saued euerlastingly.

Vses hereof.

3 Lastly, seeing Sathan by these Inspirations and Exorcismes deceiueth the simple and vnstable soules, causing them to beleeue that such tran-

Differéce betweene diabolicall Trances & the gift of Prophecie.

trances and inſpirations are from God; therefore learne we to *diſtinguiſh betweene Diabolicall Reuelations*, and *the true gift of Prophecie*, which God in Trances reuealeth vnto his ſeruants.

As firſt, *Diuine Trances* may bee *where the ſoule for a time is ſeuered from the bodie*, 2. *Cor.* 12. 2. But in theſe *Diabolicall* though the ſenſes may bee bound, or benummed for a time, yet the ſoule is neuer ſeuered from the body, becauſe this is a worke miraculous to take the ſoule out of the body, and reunite it again.

2. *In Diuine Trances* the poures and faculties of ſoule and bodie though their operations ceaſe for a time, yet *remaine ſound and perfect*; but in *Satanicall Extaſies*, the parties being caſt into phrenſies and madneſſe, the very *faculties of nature are empaired*, and and ſo diſtemperd as that they ſeldome recouer the right vſe againe: At the beſt, they cary ſome skarre of Satan to their graues; whereas the Saints

receiue

receiue a further measure of Illumination, and encrease of grace in all their powers and faculties:

3 *Diuine trances* do alwayes tend to *the good of the Church*, confirmation of the Gospel, aud aduauncement of Pietie, *Acts* 10. 11. those of Sathan to the contrary.

And thus farre of Witch-craft by Diuination.

Chap. IX.

Of Witch-craft consisting in Operation.

Consider we now of *Witch-craft in operation*: which *really worketh strange things.*

This is done, first, by *Enchantment*; namely, when by some *Charme* wonderous workes are wrought.

Of enchãtment, and it vnlawfulnesse, I proued by the effects.

Which is not onely expressly forbidden, *Deuter.* chapter 18. verse 11. but

but is also manifest by the things wrought hereby. As,

1 *Raising of Stormts.*

2 *Poysoning of the aire.*

3 *Blasting of Corne.*

4 *Killing of Cattell.*

5 *Breeding strange torments in the bodies of men.*

6 *Casting out of Diuells, &c.*

All which, and such like, workes belõging to the *diuine power, & iustice*, If therefore they shall be imitated, or in any measure effected, by the *creature*; It is a plaine *vsurpation* of the *diuine office*, and a flat peruersion & disgracing of the *diuine Prouidẽce*, as being accomplished by *indirect meanes*.

Note. *Now, that these, and such, are the effects of Witch-craft,*

It is not onely apparant by the *Confession* of *Witches* themselues: but further cleared by the *testimonie of the word*; who ascribeth this power vnto the Charmer, *Eccles.* 10. 11. where the Originall yeelds thus: If the *Serpent bite before he be charmed, what profite hath the maister of the tongue thereby,*

2 By the word.

that

that is the *Charmer?* signifying therein, that if the *Charmer* come in time, he might preuent by his charme, the Serpents stinging.

And what else (I pray you) doth *Balaams words* implie, when being crossed by the power and mercie of God, hee is forced to confesse, that *ther is no sorcery against Iacob, nor sooth saying against Israel*: Doeth hee not therein acknowledge, That whereas hee was hired by King *Balaac* by some *charme* to hurt Gods People, (as being by Trade no better then a Coniurer, though in the reputation of the *ignorant* and *superstitious* people hee was esteemed a *Prophet*) his *Charmes* could not preuaile, the *Lord* disappointed him. Nu.23.23.

3 By the nature of a Charme.

And surely, if wee should consider the nature of a Charme, it will euidently appeare, that it is but a colourable and counterfeit meanes, vnder which Sathan shrowdeth his power and malice to diuine withall, and so to destroy both bodie and soule.

Seeing

Acharme, what.

Seeing a *Charme* is no other then a *ſpell conſiſting of ſtrange words*, wherin *is pretended ſome ſecret efficacie, to bring forth ſome extraordinarie worke*. It neceſſarily followeth, 1 that by the very *nature of the words*, and 2 *qualitie of the parties* that vſe them, they are no better then Sathans *cloaks* to conuey his miſchiefes more cloſely, for the endangering of the ſoule.

Words of charmes, either obſcure & barbarous

The *words* are either barbarous & vnknowne, as were ſuch, which in times of Ignorance and Infidelitie were vſed. And that theſe could work no ſuch effect, it appeareth:

1 becauſe this was no *ordinance of God* to this end, as hauing neither any power thereto by *right of creation*, or by any *new inſtitution*, and *gift from God*: That they haue no *power by vertue of creation*, it is manifeſt, 1 becauſe *words* are but *ſounds*, and ſo paſſe into *the aire*, without any further effect.

2 If they had power *to hurt*, or *do good*, it muſt needes be by ſome *contiguitie* and preſence with the thing it works vpon; & therfore ſeeing theſe words

words are ſpoken concerning *parties and things abſent*, and farre diſtant, and therefore they haue no power, as is pretended.

And if *ſome words* ſhould be effectuall of themſelues: why then not all *words* of all ſorts, tending to bleſſing or curſing: but this is preſumed, that onely words *proceeding from ſuch cunning men and women*, are auaileable; and therfore it is not the words themſelues, but ſome other ſecret *Magicall* compact with ſuch perſons that effect the ſame.

If it be replyed, that theſe wordes haue *ſignification*, and happily be vnderſtood of the parties that vſe them reciprocally: Yet ſeeing they haue in themſelues no further vſe then for what they ſignifie, and though they be vnderſtoode, as the *charmes* are now, as *being of knowne names*, and yet ſtill can they not of themſelues further auayle, then to the *Ends* they were appoynted. And therefore it followeth, that they are no better then *Signes and Watch-wordes*

Obiect.
Anſw.

Or blaſphemous knowne charmes.

to Satan to worke his wonders by.

For though the name of *the Trinitie and Sacrament*, ſerue to that end they were appoynted, namely, to noriſh the ſoule: yet to effect wonders by theſe, ſeeing it is contrary *to their Inſtitution, &c.* that bleſſing of God eſpecially accompanying them, it foloweth, that when they are abuſed to other ends, as in *charmes, &c.* they are the *diuells ſacraments*, to effect his trickes, by vertue of the *compact* betweene the witch and him: whereby he ſeemes to be bound and compelled to ſerue hir turn, the rather hereby to colour the wickedneſſe, as if now it were done by the power of God, reſembled in theſe words, and not by the *illuſion* & *cunning* of Satan.

Imagination reiected.

As for the *power* of *Imagination* in this caſe, which is pretẽded to be the occaſiõ of thoſe ſtrange effects; ſurely, though it cannot be denyed, but that our *imaginatiõ may hurt our ſelues:* yet that the *imagination of the Witch* ſhould hurt others, or that theſe words poceeding from her conceit, ſhould

should so preuaile on the bodies and minds of such as are afarre off, it is contrary to reason,& common sense.

And therefore, though it be conceited, that *the Witch by her lookes may effect these things:* or hauing some *poysonous qualitie* in them, to infect the ayre; so the bodies of men, though this be a meere dotage, fitter for such bedlams, then to be corrected by any sound Iudgement: yet, how can this hurt those which are absent? Infectious lookes disclaimed.

Neither wil it further this dotage, that either *Iacobs sheep, by looking vpon the roddes speckled and partie-coloured,* brought forth the like: seeing *this was an especiall worke of God, to blesse Iacob,* not any inherent vertue in the rods, or the eies of the sheep, bicause heere was som likelihood in nature hereto. Obiection of Iacobs sheepe answered.

Much lesse shal that preuaile, that the *Basiliske kills with her sight;* and *the woolfe taketh away the voice* of such as he sodainely meeteth withall, seeing, as there is no ground of experience concerning these things, but onelie a common receiued errour: 2 Obiection of the Basiliske and Wolfe answered.

ſo; if any ſuch thing be, it may proceede from ſome force in Nature incident to thoſe creatures, as the *Baſiliske being a poyſonous ſubſtance*, may infect the ayre, and ſo take away life, or elſe from ſome ſodaine aſtoniſhment in ſuch as vnexpectedly meete with them, cauſing ſtrange alteration in the minde by feare and ſo effecting ſuch ſtange things.

Obiect. 3. *Anſw.* But they alledge further, if Enchanters can ſtay by their Charmes the ſtinging of Serpents, then certainely there is ſome force in theſe words.

Vnto which we anſwer, That the power proceedeth not from any vertue in the wordes, but by the *preſence of Satan through compact with the Charmer*, as the word is plaine, ioyned ſometimes very cunningly with the diuell, ſeeing no other, although he vſe the ſame words, can effect the like things.

Obiect. 4. Of the parties. If it be ſaid, this is, bicauſe he hath not the *ſame faith*: this diſcouers the *roote of bitterneſſe*, and argueth them plaine-

plainely to be Diabolicall: as being both the *bond* of the *Couenant*, wherby Satan is tied to the *Witch*: he doth all on this condition, that hee is acknowledged as her god, shee must *trust in him*, resigne vp her selfe wholy to his pleasure.

As also by this bond, the *Witch tieth her Proselites to her disposse*: shee can doe nothing for them, vnlesse *they beleeue in her*, and so she enthralleth their soules, while she pretends good to their bodies.

This will yet appeare more euident, if we consider the *qualitie of the best* and *most colourable charmes*, that are vsed to this end: Namely, *wordes of holy Scripture*: which seeing they haue their vertue not *from him that vttereth them*, much lesse from the *power of the words* in themselues, but from the *alone efficacie of the Spirite of God*, annexed by GODS promise heereunto, when the word is vsed as his ordinance: seeing therefore this is no *ordinance of God* to such ends, & therefore can not proceede from the Of Scripture char.

operation of the good ſpirit of God: it followes neceſſarily, that it is the power of ſatan, ſhrouded vnder theſe formes of ſpeech, eſpecially, ſeeing it is not vſed *to the conuerſion of ſinners*, which is the right end; but to wicked or vnneceſſarie purpoſes, as *rayſing of diuells, killing of creatures, infecting of the aire, &c.*

Word how effectual.

Hebr. 4.2

And ſeeing the *word* is onely effectuall, not by reaſon of the ſound, or letter thereof, but when it is 1 *conceiued in the minde*, 2 receiued with reuerence, 3 treaſured in the memorie, 4 and mingled with faith in the heart: ſeeing it is muttered in theſe charmes; 1 *without vnderſtanding*, as being in an vnknowne *tongue*, 2 *without faith*, and 3 *to wicked purpoſes.*

Note.

It muſt needes be ſome Satanicall colour to conceale deſperat wickednes. And ſo, though it be not abuſed of all ſo far forth, that it may include them within the compaſſe of ſuch charmes, which haue entred into this certayne league with Sathan: yet

yet ſeeing for want of conſcionable vnderſtanding, and obedience thereunto, it is *made no better then a charme to the common ſort*: therefore, as herein they bewray themſelues in generall to be yet held vnder Satans bondage, ſo are they heereby both ſubiect the rather to the power of witch craft, not onelie to be obnoxious to the hurts thereof, in their bodies & goods, &c. but eſpecially to *be enſnared with the miſerie thereof*, vpon anie occaſion to become *nouices & factors in this diuelliſh trade*: it being iuſt with the glorious Lord, to giue vp ſuch as will not obey the truth, to the efficacie and depth of theſe ſtrong deluſions, not only to be deceiued thẽſelues, but to become Sathans chiefe *Schoolemaiſters* to deceiue others.

Word cõmonly made a charme.

The like may be concluded of ſuch other means whereby *Witches* vſe to performe their *Charmes*.

As *making of Characters*, *Images*, and *Signes in Wax*, or *Clay*, & framing of *Circles*, vſing of *Amulets*, *Exorciſmes*; an ordinarie Practize of

Characters, Images, &c. cõdemned. Rome.

the Apoſtata Church, coniuring thereby their *Creame, Salt, Spittle, holy Water, Oyle, Palmes, &c.* vſing of the *Name of Ieſus* with ſuch often repetitions and *Croſſes* annexed. All which, & ſuch like, being no *ſecret operation of Nature, nor ordinance of God* to ſuch ends : What other can they be, but the *Viſors of Satan*, whereby hee maskes it more ſecurely, and dangerouſly in his Magicall practiſes, as heereby bearing the ſimple people in hand, that *Chriſt is a Coniurer*, that he is bound by thoſe from doing hurt, to *do good &c.* And ſhall we thinke that *croſſing of the body*, is of any other ſtamp : ſurely it is of all other a moſt *dangerous charme*, by how much it caries a ſhew of loue and deuotion.

Scratching

So may wee iudge of *ſcratching of the Witch*, vnto which if the Diuell ſeeme to ſtoope, that the bodie is eaſed, it is to ſeize more deeply on the ſoule, by withdrawing it from the right meanes, and reſting it ſecurely in theſe diueliſh charmes.

Which

Which, as it may ſeeme to admoniſh vs frō the vſe of them, ſo it may prouoke ſuch to repentance, hauing done theſe of ignorance, not contenting themſelues with this excuſe, that they *meant no hurt*, they conceiued the perſons to bee honeſt of whom they ſought helpe, &c. Seeing becauſe they had no certaine warrant, therefore good meaning without *faith, is ſinne before God, Rom.* 14. nay while they meane well, they *truſt in theſe things*, and ſo doe robbe God of his glorie, and themſelues, aſmuch as lyeth in them, of their ſaluation.

Vſe, to decline theſe meanes.

Neither is there the like reaſon betweene *Phyſicke* and *theſe meanes*: *That* is ordained of God, *This*, condemned of him; and therefore though we are ignorant of the *Phyſitions Receipt*, yet we are to relye vpon his skill, and commend the ſucceſſe to God: whereas wee may not vſe theſe charmes being ignorant of of the vertue of them, ſeeing there can no bleſſing follow where God leads not; where confidence is put in

Obiect. *Anſw.* That we relie vpon Phyſicke: therefore why not on theſe charmes?

in the meanes to thrust out God.

As for the *Case of necessitie* which is heere pretended; wee can haue helpe no where else; The *Physitian* will not meddle, the *Paine is intolerable*, the case desperate, and God is mercifull though we do amisse, yet may wee not seeke ease; surely, *The Lord will not bee mercifull to presumptuous sinners*, If hee purpose to *try thy faith and patience* in the enduring of the extremitie; if hee entend heereby to fit thee for himselfe, and to ease thee of thy sinnes, and this miserable world, Is it not good wayting his leasure to prepare thy selfe vnto him? Insteed of going to the Wise-man, is it not now time to make vp thy accounts, to make thy peace with him? Certainely, when all lawfull meanes faile, what doth this argue but that either this is a signe of the end of thy daies; or that the Lord *will helpe thee by his immediate hand?* And therefore either way thou must now cast thy selfe vpon him. If the Lord cannot helpe thee, much

Note.

much leſſe ſhall the deuill: and the Lord will helpe thee, as ſhall bee beſt for his glorie, and thy good: and therefore *in all thy waies acknowledge him*, *Prouerb* 3. And *though hee ſhould kill thee, yet truſt thou in him*, Iob. 13. 15. *Hee ſhall bee vnto thee both in life and death aduantage:* Phil. 1.

Hitherto of *that part of operatiue Witch-craft which is performed by charmes.* Beſides this there is *another worke of Sorcerie*, vſually practiſed by Satans inſtruments, which is commonly called *Iugling*; *When ſtrange Feats are performed, not by reall charmes, but onely by deluding of the eye*, and ſome *extraordinarie ſleight*: Not that any ſuch thing is effected in *Truth*, but onely in *Appearance*, to the deceiued iudgement, being peruerted by ſuch deluſions as the eye falſely apprehends. Of ſorcerie by iugling, it properties.

Now the *Eye may be deluded.* Eye how deluded.

Firſt, by *corrupting the humour of the eye*, being the next inſtrument of ſight.

2 By *Altring the Aire* whereby the obiect is conueyed to the eye.

3 By *changing the obiect* which is discerned.

That there may be such delusion, not onely the *Holy Ghost* witnesseth
Gal.3. 1 2 of the *Galatians* and others, who were then *bewitched*, and made beleeue that they saw that, which indeed they saw not; but *experience* doth daily make it manifest.

That Iuggling is sorcery.

Concerning the *sleight* done aboue the course of Nature: As this maketh this Trade to be *plaine Sorcery*; because it exceeds Natures compas, so it necessarily followeth that some skill of *Satan* is concurring heerein, As being by compact with the *Iuggler* to colour and further him herein; either by corrupting the humour of the eye, or colouring the aire, &c. which are things possible for *Satan* to do. For howsoeuer some strange things may bee done by *bodily sleights* and by *Opticke Arts*, yet these are kept within the compasse of nature: But the *Iuggler* vndertakes things impossi-

That iuggling is not by opticke skill.

impossible and contrarie to Nature, as *to transforme one creature into another*, or else, to *create and offer things that are not*, and so seemeth to arrogate *diuine power*, in such workes of Creation, and therefore must needes delude onlie the eye with the appearance of such things, seeing he cannot possibly do the things indeed.

Such were the wonders wrought by the *Egyptian Enchanters*, in imitation of *Moses*, when they *turned the Rodde into a Serpent*, and *waters into blond*: which, that it was a plaine delusion of the eye, by Sathans forgerie, is manifest, because they could not be any reall creatures: seeing the *Lord* did not make them, and the diuell could not, the workes of ordinarie Creation ceasing, and no speciall reason now to be giuen, whie myraculously anie such Creation should be renued by those seruants of *Pharaoh*: but rather plaine reason for the contrarie, seeing this they did, tended to the disgrace of Gods worke, by his seruants *Moses* and *Aaron*,

Egyptian Enchanters onely deluded the eye.

Aaron, and therefore though they could haue done ſuch a worke, yet the Lord at this time would not haue endured it at their hands.

But it is moſt apparant that Satan can doe no ſuch thing, ſeeing the effecting of the like belongs onely to God, *Ioh.* 2. And the Word is plaine, that this their fained miracle was done by Sorcery, *Exod.* 7. 11. 22. & 8. 7. And therefore that the Lord ſhould do them againſt himſelfe, it is altogether abſurd and blaſphemous to grant: And the *circumſtances* doe plainely euince that they were not *naturall frogs*, by ſuch *differences* as are manifeſt betweene them, and thoſe that *Moſes* created by the finger of God.

As 1. That the *Frogges created by Moſes* cauſed great *ſtincke* by the corruption that they bred, being gathered on heapes, whereas there is no ſuch aſcribed to the *Frogges of the Enchanters.*

And, ſo the *bloud which Moſes brought forth, killed the fiſh, and ſtancke*

ſo

so that the *Egiptians* could not drink thereof; no such effect appearing from the *Magitians Transmutation.*

And is it likely that they which could haue created these frogges, could not also haue destroyed the lice? Could not haue preserued themselues from those fearefull plagues? *Exod.* 8. 18. Nay they confesse that they were not able to bring forth lice by their enchantment, much lesse destroy them.

And seeing that *Moses serpents deuoured them*, and yet retained their former quality, it necessarily followeth that they were no true serpents, the rather because vsually *one creature doth not deuoure another of the same kind.*

And surely why could they not as well haue *remoued* such as *Moses made*, as well as they had power to make the same?

CHAP.

Chap. X.

Of the Subiect of Witch-craft.

NOw let vs come to the maine Subiect and Occasion of this Treatise:

Namely, to consider of the *Practiser of this Mystery*, to wit, the *witch*, whether man or woman.

And heere, first consider wee the *Generall Notion or Description of a Witch.*

Secondly, wee will resolue these points, 1 *Whether men as well as women, may not bee Practitioners in this Art:*

And yet, *Why more women then men are engaged therein.*

Thirdly, we will lay downe the *diuers kindes of these Witches:* namely, 1 The *Bad Witch*, which is the Hurter.

2 The *Good Witch*, as they are termed, because they doe seeme to helpe.

Where

Where *it shall bee resolued.*

1 *Why Satan vseth these seuerall instruments for these contrarie ends.*

2 *Whether the good Witch cannot hurt, or the bad Witch helpe.*

3 *What places are especially infested with Witches.*

SECTIO. I.

AS touching the *Generall Description of a Witch*

It may be thus.

A *Witch is a Magitian, who, either by open or secret league, wittingly and willingly, consenteth to vse the aide of the deuill in working of Wonders.*

A *Magitian*, I say, to signifie that that she professeth and practiseth this Art, *Actes* 8. 9. For that is the generall name to all such as practise these vnlawfull Arts.

2 I adde, that *consents to vse the helpe of the deuill, either by or*

secret league wittingly and willingly, which is the very *proper passion*, or certaine meanes to make her a Witch.

Excluding heerein,

Heere are excluded, 1 Lunatickes.

First, such as be *tainted with phrensie* or weakenesse of braine, and so are thereby deluded by the Deuill:

Because howsoeuer *Satan* may worke vpon and by these, yet they neuer giue *Reall* and *Willing consent vnto him.*

2 *Demoniackes.* Two sorts of them. Actes 16.

2 Such as *are Demoniackes, possessed by him*, whereof though some are *properly Witches*, as consenting to him, and so he possessing them out of them speaketh, by them working strange things: yet others though they bee possessed, yet they consent not thereto, they in their spirits striue against him: and so Satan doth in them, and by them, strange things; as *speaking strange Languages*, doing *things of extraordinarie strength, &c.* which by the mercie of GOD though

though they afflict the bodie, yet they may tend to the saluation of the soule.

3 By this circumstance are excluded those *That of blind zeale*, and *Ignorant superstition* vse such charmes to bring things to passe, either thinking they haue vertue in them thereto, or else not knowing the deepenesse of Satan heerein: who though they *defie the deuill*, as they say, and indeed are not yet brought to this league, yet doe they sinne grieuously heerein, and vnlesse they repent, may iustly prouoke the Lord to giue them vp to this or the like, desperate and reprobate sense. 3 Superstitious persons. *Note.*

A third thing in this description, is the *End* of this Trade, namely, *To worke Wonders.*

It being the *Pride of Satan* to aduance himselfe heereby as *God*, in the children of disobedience, and by these manifold trickes and glorious shewes, to detaine the miserable people in vile *Ignorance*

and *Idolatrie*, and to hinder them from *embracing the glorious Goſpell of Ieſus Chriſt*; practiſing to this end, by his inſtruments, ſometimes true, as by *Diuinations* and *Charmes*, and otherwiſe fayned workes, as by *Iugling*, to *puffe* them vp alſo with a vaine conceipt of *Diuine Power*, thereby to ſecure them of their imaginarie happineſſe, and ſo to draw them more ſecurely to eternall vengeance, by enabling them heereby to execute their ſeuerall luſts with greedineſſe, and vſing them as dangerous inſtruments to deceiue others.

Such were *Balaam*, the *Inchanters of Egypt*, the *Witch* of *Endor*, *Simon Magus*, *Bariesus*, *Elimas* the *Sorcerer*, the *Pythonyſſe* at Phillipi, &c. *Actes* the ſixteenth, *Numb.* the twenty two, *Actes* the eighth.

By which deſcription and examples, the firſt *Queſtion is reſolued*, namely, *that men, as well as women, may be ſubiect to this Trade*; ſeeing as both are ſubiect to the State of damnation,

nation, ſo both are liable to Satans ſnares, who hath ſeuerall trickes and colours, in this *Myſterie of iniquitie*, to *bait* each according to their ſeuerall abilities and vſes in the world, thereby the rather to fetch them ouer to this deteſtable Art.

How Satan baites men and women diuerſly to this Trade.

For whereas man by *Ordination* is fitter *to command*, and the *woman to obey*, therefore hath the *God of this world*, for *ambitious and aſpiring men* ſo ſutable a point in this Trade, as to lead him thereto, with *pretence of Soueraignety*, that he ſhall *command the deuill*, in a more ſecure and ſolemne manner, colouring the ſame by thoſe manifold deluſions, of *Circles*, *Characters*, *&c.* to this end, as are vſually practiſed in that high skill of coniuration. By the which ceremonies and ſolemnities as *Satan* procureth in the minde of ambitious and curious man ſome higher conceipt of this ſoueraigne skill; ſo doth he thereby more deepely cozen him, as fetching him of more roundly heereby to the

Note.

entended bargaine, euen to ſubiect his ſoule in hope of this power.

To this end we may obſerue, that though the *maine end bee one*, in theſe *Diabolicall Arts*, euen to enthrall the ſoule in perpetuall bondage, yet hath *Satan* diuers meanes to attaine theſe ends, both anſwerable to the *ſeuerall conditions of the world*, and *particular eſtates and qualities of men*: According to which diuerſitie, this Art, though it bee one in effect, yet hath it obtained diuers *names*, *and ſundry reſpects*.

Note Satans Policie in ſuiting varietie of times with ſeuerall baites.

Concerning *the Times*, as they haue obtained more or leſſe light of the knowledge of God, ſo hath Satan fitted himſelfe in his policies accordingly. When, and where, there hath beene *none*, or *leſſe reuelation of the Goſpell*, there hath *Satans* appearances and workings beene more *carnall* and preceptible to common ſenſe, his ſuggeſtions and deuices more *groſſe and palpable*, his attempts more open and naturall,

rall, his worship more terrible to the flesh; as appearing ordinarily in *vgly shapes*, being *worshipped in most horrible formes*, *presented with most cruell and bloudie sacrifices*, and honored *with all grosse and shameleſſe open filthineſſe*. So did the *Heathen*, in their first rude and barbarous estate, worship the deuill; then needed *they no couenant to bind them* from God to Satan, when they acknowledged no other God but him: him they serued that he might doe them good; him they worshipped for *feare*, least he should hurt them.

As *Barbarouſneſſe decayed*, and *Ciuilitie*, *by setled Gouernement*, *beganne to take place*, *&c.* so *knowledge* and *skill* was aduanced among men, whereby grosse wickednesse was somewhat brideled, and morall honestie, for the common and priuate good sake, was now outwardly embraced; Hereupon Satan spinnes a finer thrid of more colourable idolatrie, and that by these meanes. *Benefactors of Common-wealthes*, and Deliuerers of

their Countries from *Tyrants*, not *knowing God*, were apt to *robbe him of his glory*, seeking their owne glorie and eternizing, by their *Renowmed Actes*.

This Satan discerning, doth easilie insinuate into them, and procuring some *secret assent* from them, by his skill and power *enables them to doe Wonders*; Heerevpon the people cry, The *Voyce of God and not of man, Act.* 12. And this falleth out the rather, because the ignorant and godlesse people, receiuing good from them, cannot bee contained in any sober measure of respect towards them, but thinke euen all Diuine Honour too little for them. So wee finde that *Heathen Princes* were many of them great *Magitians* and *Coniurers*, as gaining hereby an *Opinion of Dietie*: And so did the people worship them with *Diuine Honour*, yea ascribed them, being translated among the number of the *Gods*.

Thus became this *Art of Sorcerie*

a *Companion of great Princes and mightie Conquerours*: by this they attained many great enterpriſes in the world, and gained an opinion of Omnipotencie and Eternitie.

And was there not another means heerein to ſet vp this Art, in that age of Knowledge, and greater Ciuility? Yea certainly.

As conqueſt brought forth *Peace*, ſo Peace yeelded *libertie for knowledge* aud *liberall ſtudies*: And Knowledge brought forth *Pride* to bee excellent therein, and *Pride* begetteth curioſitie to ſearch into hidden myſteries, and *curioſitie* breedeth *diſcontent*, and reſtleſſe diſquiet: heereupon Sathan worketh: miniſtreth content to the minde by yeelding it that which *Art* could not reach vnto; ſo *curioſitie* is ſatisfied, and *pride* nouriſhed, and the ſoule through Pride enthralled to Sathan, and yet deluded iuſtly with the ſame colour of *Art*: vnder which Sathan hiding his *ſecret compacts* doeth eyther perſwade them, that it is done *by art*, which is done

done indeede by his *aſſiſtance*, or ſatisfies them, that it is done by ſome *Power ouer Satan*, and therefore they neede not feare ſubiection to Satan. Hitherto ſerued thoſe *Charmes, Circles, Characters, &c.* by which Satan ſeeming to be bound, deluded them with a vaine conceit of his ſubiection to them. And ſo as men were either more *ambitious* after honour, or *curious* after knowledge, ſo did Sathan bait his diuelliſh Art with *more abundance of pompous and curious ceremonies*, the rather to fetch ouer theſe *glorious fooles* thereto: and ſo he eaſily preuailed ouer the profoundeſt ſcholers; the *Gymnoſophiſts of Egypt, Magi of Chaldea, Sages of Greece &c.* moſt whereof gained their chiefeſt credite by this, that they were moſt skilfull in this diuelliſh Trade.

And ſo, becauſe *men* were fitteſt for theſe ends, either to *conquer Kingdomes*, or *ſeeke after knowledge*, ſo in theſe reſpects vſually the *Male ſex* haue beene trained to this Art. By this they haue attained the reputation

on of Wisedome and Impery.

Succeeding Ages gaue occasion to Satan to work more closely, & yet to *weaue his Idolatry* with a finer threed.

For, together with the knowledge of humane Arts, and Sciences which resembled some sparks of *diuine light*, brake out also at length the *day Star of Righteousnesse Iesus Christ*, bringing with him *sauing knowledge*, and dispelling the more grosser mystes of *Heathenish Idolatrie*; as being no way fit to encounter therewith: or at least *in Policie*, not thinking it meete *openly to oppose* the same; but rather by a more secret and coleurable meanes, by *closing therewith*, to *obscure*, and so by degrees to *banish the same*. Oracles ceased.

Thus became *Sathan transformed into an Angell of Light*; and taking aduantage of the pride of Nature, and vnthankefulnesse of men, that would not obey *the Gospel*, but rather peruert it, to iustifie the flesh: As they were therefore giuen vp iustly by the Lord to strong delusions: so is Sathan still ready at a pinch to beguile 2. Cor. 11.

guile of *vnstable soules*, and insteade of the puritie and simplicitie of the Gospell, to draw them by degrees into a *Mysterie of Iniquitie*, and so in the end, to most grosse and *palpable Idolatrie*, iustifying and exceeding the most barbarous Heathens therein.

To this end, euen so soone as the *good Housholder* had sowen his Seede, the *enuious man* was readie to sowe his *Tares*, raysing vp *false apostles* to withdraw the people from the *Simplicitie of the Gospell*, and so to prepare them, by giuing libertie to the flesh, to that *corruption of doctrine*, which afterwards ouer-spread the face of the Churches.

Galat.3.

2.Cor. 10. 11.

Galat.5.

And at the first assault Sathan so preuayled, as that howsoeuer, as yet *the light of Iudgement* remayned with the Church, as being *able to discerne of Spirites*, euen to discouer such as said *they were Apostles*,& yet in truth, were *no better then Sathans Ministers:* yet, by reason that the flesh was willing to cast off the yoake, and apt to turne

turne the graces of God into wantonneſſe: heereupon *zeale* beganne to decay, euen with the beſt, *firſt loue was left*; the *bond of Perfection*, and ſo way hereby made to *carnall liberty*, and for the maintenance thereof. Reu.2.23.

Corrupt doctrine by degrees was hatched, and embraced: whereof as the *Pureſt times* were not altogether free, as may appeare by the *Nicolaitans* and others, that went out euen from amongſt the *Apoſtles*, both to *groſſe prophaneneſſe*, and alſo to *Doctrines of diuels*, for the iuſtifying thereof: So appeared heereupon the great mercie of God in caſting this *Iezabel* into a bed of affliction, and encreaſing his Church graciouſly with thoſe *ten bloudie and deſperate perſecutions*, for the purging out of her droſſe, and renuing of her *firſt loue*: Whereby, as ſhe *wanne* vnto her the *hearts of her enemies*; ſo by this means ſhe *gained great friends*: euen *the kings of the earth beganne to worſhip the Lord*: and the mightieſt *became nurſing Fathers* and *foſter Mothers*, *Eſay* chapter 49. 1.Cor.15. 1.Tim.4.2 1.Tim.4. Reuel.2.

49. chapter, to the diſtreſſed Church of God.

And now behold, the *great harueſt* of the *Gentiles* being wel-neare in, & ſo the *man-childe* beeing borne vnto God; the time was come, for the further reuelation of *Gods iuſtice*, for the former affliction of his Church. And alſo to manifeſt yet further his *great mercies* vnto his Church, in exerciſing the ſame with *new afflictions*, for the preuenting of that *ſecuritie*, and purging out the *carnallneſſe*, which by the *fauour and arme of fleſh* had growne in the Church.

Reu. 12. 13

For euen thus it befell with the deare *Spouſe of* CHRIST, that as her former afflictions, had now fitted her to ſome reſt, which ſhee attayned by the meanes of *Conſtantine*: ſo this reſt and eaſe, accompanied with *outward honour* and *acceptance* with the greateſt: inſtead of *Godlie ſimplicitie brought in carnall pompe and wiſedome of the fleſh.*

And the *wiſedome of the fleſh*, being once aduaunced, and grounded in

in the hearts of men, baniſhed preſently all *godlie ſeueritie* of life and zeale for the honour of Almightie God; And inſtead thereof brought in *wil-worſhip, and prophaneneſſe*. And did not *carnall wiſedome* ſtrike the chiefe ſtroake heerein? Yea ſurely, the *Church* being now taken into the *Court of the Emperour*, and warming her ſelfe well by his fire: as ſhe *forgets her former affliction*; ſo is ſhe not vnwilling to *remit* alſo of her *ſinceritie*, as not being ſo ſutable *to the place and perſons*, that now ſhee hath to deale withall: now ſhee muſt *a little become all vnto all*, that ſo ſhee may eyther winne others, or *holde her* owne; ſomewhat muſt be yeelded to her *Patrons*, to ſhew her thankefulneſſe: and ſome Corruption muſt be ſwallowed vp, to maintayne *credite*.

Now *chriſtian liberty* muſt be ſtrained to be *an occaſion to the fleſh*, and *Authority muſt be deified* to maintaine the ſame.

Thus the poore *Church of Chriſt* being

being freed from the *malice* of *heathenish Idolatrie*, is *corrupted by prosperitie*, to set vp *spiritnall Idolatrie*: Not onlie *aduauncing her Patrons* and Benefactours aboue what was meete, but aduauncing also her selfe by their helpe, aboue all that was called *God*, and so by degrees hauing well feathered her neast, and strengthned her selfe by the *arme of flesh*, ouerthroweth cunningly the same, euen with it owne weapons, and aduanceth it selfe gloriously vpon the *ruines* and *wrecke* thereof.

Reu.12.14 And thus the Church *flies into the wilderneſſe vpon Eagles wings*, by the fauour of earthly Princes, being first highly aduaunced, and so thereby growing to *looſenes and profanenes*; and so iustly left to *grosse errors*: both for the conceiuing, as also for the iustifying thereof; whereby it cometh to passe, that *corrupters of doctrine* in the end preuailing, sincerity is banished, and so *Antichrist by degrees exalted aboue all that is called God*: not

Coloſſ.2. oncly in *wilworship and bodily seruice*, tyran-

tyrannizing ouer the conſciences of the faithleſſe and rebellious generation: but *aduancing himſelfe* by lying *ſignes and wonders* thereby, to maintaine the opinion of that *arrogated trueth*, and ſo to ſubdue and hold in captiuitie the deceiued world. 2. Theſſ. 2.

And ſo as *profane pompe* ſucceeded *godly ſimplicity*, ſo *barbarous ignorance* alſo came in place of *pure and ſauing knowledge*, that not onelie the *third part of the earth was killed therewith*, but euen the verie Sea of Doctrine was ſo corrupted by that mountaine of *worldly pompe and glorie* caſt into the ſame, that euen the third part alſo of all things therein were vtterly deſtroyed: yea *Heauen it ſelfe euen the church of God* eſcaped not this infection, but that the *Taile of the Dragon euen drew downe the Starres from Heauen*, *Reuelation* chapter 12. verſe 1. Yea the Dragon himſelfe ſet vp his very throne of darkeneſſe in the *Temple of the Lord*. That his darling the whore of *Babylon* might bee aduaunced thereupon, aboue Reuel. 8. 7 Verſe 8. 2. Th. 2. 10

all that is called God: and did not Satan furnish his *minion* at all assaies, that so shee might prosper and preuaile ouer the children of vnbeliefe? yea certainely, it was not enough for that *man of sinne*, to strengthen himselfe from the vsurped power of *Heauen*, chalenging the *keyes*, *to open and shut at his pleasure*; but he must also wrest into himselfe all *power on earth, disposing of Kingdomes*, and deposing the *mightiest* at his pleasure.

Philip. 2. And that hee might appeare to be the *true Antichrist*, in all things opposing the kingdome of Iesus Christ. Behold, as all *things vnder earth* doe bow vnto the Sonne of God, the very *diuells tremble*, and are subiect vnto him: Euen so doth this *Abaddon* assume the power of the Dragon: and so by *Coniuration* and *Enchantments*, attaineth to and confirmeth his supreame authoritie.

Iames 2.

And thus *Witch-craft* became an especiall proppe of Antichrists kingdome.

And that in diuers respects, accordingly

cordingly as that *man of sinne*, by diuerse meanes aduaunced and confirmed himselfe. And these were,

1 *Opinion of diuine power.*

2 *Presumption of perfect Holinesse*, and so of *merites.*

3 *Maintenance of Idolatrie*, and

4 *Outward greatnes and soueraigntie.*

To the furthering of al which this diuelish Art stood him in great steed.

As, *For the first*, As *Antichrist*, intruded into the seate of the *Lord*, both sitting *in the Temple of the Lord*, and *raigning in the consciences of men*, and so exalting himselfe in *voluntary worship* aboue all that is called God: So was hee much furthered heereunto, by this Art of *Negromancie:*

As both heereby through *fayned myracles* and *lying wonders.*

1 Gaining from the conceit of the deceiued people, the Reputation of *diuine power.*

2 And by the power of Satan, *confounding his enemies*, attaining to a cõceit of *supreme* & *immediate iustice*, As,

3 Hereby relieuing extraordinarily his fauourites; and ſo arrogating the conceit of *diuine mercie.*

And thus alſo by this *Art* gayned he an opinion of perfit *Holineſſe:*

As, not onelie hereby being able to bleare the eyes of the world, not to diſcerne, or not to dare to diſcouer his abhominable wickedneſſe.

But eſpecially heereby being furthered to performe many *glorious outſides of well-doing*, that hee might be applauded as the *mighty power of God. Acts* 8. And ſo:

Withall, by this meanes, *bewitching the hearts of the ignorant*, to admire the beauty of the ſtrumpet, and ſo to *fall downe and worſhip her.* And,

By this Art, furthering alſo that *Deuice of canonizing of Saints* for their perfect Holineſſe, by ſuch forged miracles as hereby were made ſhew of to that end:

Note the ground of Idolatrie.

Which as it was an eſpeciall *ground and foundation of that Idolatry*, which beginning of a reuerend eſtimation and affection to holie men;

grew

grew at the length, not onelie to a *worship of their persons*, being dead, but of their *Statues* and *Images* also: which at the first, being onelie erected in memoriall of their well-doings by a thankefull world, grew at length to be adored and exalted also aboue all that *was called God*: and that especially by meanes of this *diuellish Art*.

For by this meanes these Stockes and Stones beeing made to *speake and doe wonderfull things*, as it confounded the Image-makers, who by this practize *condemned their Doctrine of Images*: Teaching that they were but ordayned as meanes to remember the people of those persons whom they did represent, and yet by this practize, making the people beleeue, that they were the Saints themselues: so were the ignorant and heartlesse people hereby grossely deceiued and detained in this idolatrie, euen by those *lying wonders and signes* that were wrought at these Images.

Note.

Bellarm.

Ose. 7.

And thus as that *man of sin*, attained to exceeding credit and riches in the world: So that he might further exalt himselfe aboue all that is called God: behold, he aduanceth himselfe *aboue the great Kings and Potentates of the earth*: and is furthered heereto especially by this Art of Coniuration.

For hereby being *acquainted with the secrets of all estates*, gayned he oportunitie to *preuent*, or *confound their determinations*.

By this meanes hee many times *casts bones among them*, that tearing & deuouring each other, they might both in the end, become his prey.

By this, was hee able *secretly to remoue the greatest opposite*, and yet by the secret conueyance thereof to keep the credit of his Holinesse: yea to gaine the opinion of diuine power and assistance.

By this meanes, whosoeuer banded openly against him, was like to take the foyle. And thus, heereby nouzeling the world in ignorance and

and infidelity, excluded them by this meanes the *protection of the Lord*: and so they became a prey vnto Anti-christ.

The *bondage of Egypt* must lie vpon their necks, these *cruell taske-masters* must encrease their burdens & withdraw their means: that so at length the oppressed world might grone to the Lord, who in his mercy, hath (in some measure) released the yoake of the oppressor, in restoring light vnto the world, and authoritie to the magistrate.

And so now it is come to passe, that thogh *in places of ignorance, witch-craft* aboundeth, because, as yet, the *strong man* keepes possession: yet, where the light of the Gospell hath once taken footing, as at the comming of Christ the *Oracles* ceased, so Satan falls *downe like lightning*, at the preaching of the *Gospel*, and the *grosenesse of Witchcraft* is well cleared, and *banished*, only bicause, though the *Gospel* be offred vnto al, yet seeing al receiue not the knowlege of the truth: Plutarch.

2.Thess. 2. 11.12. Therefore it is iust with God to *giue vp men to strong delusions, to beleeue lies:* and so Satan becomes, not only a lying spirit in the mouth of the Prophets, to deceiue vnstable soules, but

1.Reg. 22.

Luke 11. taking euen *seuen spirits worse*, as the doctrine of the *Gospell*, decayes in it purity, and so becomes a Broker to profanenesse: so together with *corruption of Doctrine*, *Popish delusions* crept in againe, to beguile and enthrall vnstable soules: And among these Delusions, *Witch-craft* not the least, hath againe got some life and power, where the Gospel hath beene reuealed. And that,

Scot. & alij 1 By being *defended and iustified* by godlesse men, as if there were no such thing, that it is but a conceit.

2 Being detected, yet *is it not punished thorowly*. The *Blesser* escapes, and the silly people that run to this white Diuell, are let alone.

Vse. Of the places where Witches haunt, Which, as it may teach the wise to *see the plague*, and hide himselfe, so it may resolue vs concerning the *places where Witches haunt vsually.*

Either

either in *places of ignorance*, and there in more grosse and sensible manner, or else in *Places of knowledge abused*, where *Hypocrisie* and *carnall wisedome*, hath thrust out the *power of synceritie*: There *Satan returnes* with *seuen worse spirits*, *Witch-craft* is embraced and countenanced of men, So much the more dangerously, by how much now *Witches* are become *great Professors*, and followers of the Word, haue attained some knowledge, and pretend *great holinesse*, and *honestie*; whereby as it appeareth *that Satan* is now transformed into an Angell of light; so are wee informed heereby the rather to arme our selues against such cunning and desperate policies, which now especially are plotted to the ensnaring of our soules.

In what places witches most abound, and how.

CHAP.

Chap. XI.

Of the diuers kinds of Witches, and their effects.

HItherto of the difference of Witches, in regard of their *Training* to, and intereſſing in their Trade.

Now let vs further conſider of their *ſeuerall kinds and effects.* Howſoeuer *Satan* doth eſpecially by this *Art of Witch-craft*, raigne in the children of diſobedience, and doth generally aime at the deſtruction of the ſoule; yet as formerly he varied his pollices, according to the ſeuerall *Ages* of the world, and diuerſe *diſpoſitions and affections of men*, in the enticing of them to this *Myſterie*; ſo doth he not want his dangerous ſnares to detaine them in his obedience, and that by *limiting his power* in ſuch ſeuerall manner vnto each, that ſo they may confirme each other in their Trade, and by their mutuall references to each

each other, doe more mischiefe in the world.

And therefore as *Feare* and *Loue* are two speciall bonds to bind to obedience, therefore hath the Diuine Prouidence so disposed, that Satans power in some, shall bee restrained *onely to do hurt*, that so such as will not *Feare God*; may by this meanes stand *in awe* of the *deuill*, and of the *Witch* his seruant, who *are called Bad Witches.* Policie of Satanin limiting of his power to Bad Witches.

And so contrariwise, there are others who by Diuine Iustice, are giuen vp to Satans power with this limitation onely, *to helpe and do good*, and these are called *Good Witches, Blessers, Wise*, and *Cunning-women*. And this Diuine Dispensation is both *Sutable* to the *parties* who are *limited* thereby, and also very *auaileable* for the *execution of the Diuine Iustice.* To good Witches or Blessers.

I say *sutable it is to the seuerall qualities of the parties, thus diuersly dispensed*, whereof *some* being *vaine-glorious & drowned in Poperie* are thereby caried with

with the *applause of Good Workes*, and therefore are fitted by Satan thereunto: *Others* are *prone to malice, discontent, couetousnesse, &c.* and so are likewise fitted by the *Deuill*, with *power* to bee *auenged.*

Gods wisdome in this diuersitie.

And doth not the iust and holy God, by this *diuersitie* and *restraint of Satans power*, accomplish most wisely his iust wrath vpon the wicked?

Yea certainely, and that not onely vpon *the vnbeleeuing world*; but *vpon the very Witches themselues.* As for the *vnbeleeuing and wicked Generations* they are *hurt* by the *one*, that they may with the danger of their soules *seeke helpe* of the *other:* And they haue *helpe* by the one, that so, as a punishment of their infidelitie they may bee giuen vp againe to bee *hurt* of the other. And so betwixt the *Good Witch* and the *Bad*, afflictions are encreased, and yet repentance excluded, and so the *measure of sinne* is made vp among the children of disobedience, that so the *measure of vengeance* may accordingly be inflicted.

In confounding the vnbeleeuing world

repentance excluded,

And

In condé ning the Witches.

And doth not this alſo very wiſely, *further the damnation of the Witches themſelues.*

Yea certainely, the *Bad Witch, by hurting*, makes way for the *good Witches helpe*, and ſo thereby encreaſeth her ſinne; and the *Good Witch in helping bewrayes the Bad Witch*, and ſo, many times, brings her to the Gallowes.

The *Good Witch in helping* makes more worke for the *Bad*, who being ſuſpected, reuengeth her ſelfe vſually by doing more miſchiefe, and ſo thereby ripens her ſinne to the Gallowes, and ſo ſtill makes *more worke for the Bleſſer* to encreaſe her condemnation. The *Bad Witch*, becauſe ſhe doth hurt, is *hated of the world*, and ſo thereby encreaſeth her malice, and doth more harme. *The good Witch is honoured*, and reputed as a God, becauſe ſhe doth good, and ſo is *hardened in her ſinne* and *ripeneth the ſame*, by adding to all former ſinnes, *finall impenitencie*, and *ſo vſually commits the vnpardonable ſin.*

Thus

Thus doth the *prouidence of God* appeare in the diuers dispensation of his iudgements, by these instruments of his fierce wrath.

Witches for the most part women.

Who in these daies are for the most part *women.*

1 Both because these are commonly more ignorant, and therefore fitter to be ensnared.

2 And also vsually more *ambitious* and *desirous of Soueraigniety*, the rather because they are bound to subiection.

3 And are also *more obstinate* where they take, and so fitter to stick to it.

4 And by reason of *their sex and simplicitie* haue *more meanes to hide this sinne*, or else *to escape punishment*, as being more capable of compassion, in regard of necessary occasions of child-bearing, &c.

SECTIO. I.

Of the Bad Witch.

THus she is so called, because she hath onely power from *Satan*

Of the bad Witch.

Satan to doe hurt, and that by *ſpeciall league and couenant* with Satan.

And this is alſo called the *binding Witch*, in a blaſphemous imitation of that *Diuine power of binding* and afflicting which peculiarly belongeth vnto the glorious Lord: *Oſe.6.1.*

Her *power* extendeth in ſhew euen as her Maiſters Satan doth, not onely vpon the *dumbe* and *ſenſeleſſe creatures* to breed *terrour* and *inconuenience* to man, but euen vpon *man* himſelfe, Both vpon his *bodie* to ſtrike it with all *kindes of diſeaſes*, yea with *death* it ſelfe, *Iob.1.17.*

As alſo vpon the *ſoule*, to afflict with *Madneſſe, ſecurity, &c.*

And yet her power is *reſtrained onely to doe hurt*, and that in diuerſe reſpects, as you haue partly heard: eſpecially,

1 That heereby *Satans power and gouernement may bee more aduanced* in this diuerſe diſpenſation of his gifts.

2 That

2 That the *Bad Witch may bee confounded* in her *power*, ſeeing it is not *paramount*, ſhe cannot helpe what is hurt.

3 That *way heereby may be made for her detection by the Bleſſer.*

4 That the *Good Witch may by this meanes vent all his couſening waies* of ſpels, charmes, &c. to helpe withall.

SECT. III.

Of an ordinarie meanes whereby theſe Bad Witches ſeeme to effect their miſchiefes, namely, by curſing: where of Satans policie in colouring his aſſiſtance heereby, and deceiuing and hardening the Witch in her ſin.

Why Bad Witches vſe curſing.

AS the *Bad Witch* hath power to hurt, ſo as it is obſerued, doth ſhee vſually execute this power.

1 By *horrible & fearfull curſings and execrations* of thoſe Parties whom ſhe malignes.

Inuocating vpon her *bare knees* (for ſo the manner is) the vengeance of

of God vpon them. And if she can conueniently *to their faces*, breathing out these fearefull curses and direfull execrations against them.

So (not to vse further instance) is it confessed, that this condemned captiue vsed ordinarily to curse her neighbours, and thereby (as shee vaunted) to get the vpper hand of them.

And this in an Apish and *blasphemous imitation of the Diuine Iustice*, which by such maner of execrations is denounced against the wicked, *Deuteron.*28. *Leuiticus* 26. *Iudges* 5. *Curse ye Meros, &c.*

Now the *Policie* of Sathan in prouoking to these execrations is manifold. As not onelie,

Sathans Policie to deceiue others.

1 Hereby to encrease *the Witches sinne*, by enraging her soule through these cursings to malice and reuenge.

But heereby also the Lord in his Iustice *Returneth her cursings on her owne pate*, though she may hurt the *bodies* of others thereby, yet the chief

hurt ſhall rebound vpon her *owne ſoule.*

The wrath of God like a riuer of Brimſtone inflaming thoſe Execrations which the accurſed caitife ſendeth vp to Heauen, and ſo returning them backe vpon the Author thereof: and is to *ſeale* vp hereby vnto her *eternall vengeance*, yet ſo, as that it is very fearefully cloaked euen by theſe *curſings.*

For heereby Satan not onelie perſwades the *Witch*, that whatſoeuer euill enſues, proceeds from the vertue of that curſe, and not from his ſecret helpe.

But in that the *name of God is* inuocated to take vengeance on theſe parties, thereby alſo the power of Satan is further concealed: as if now the Lord did anſwere the deſires of theſe Monſters.

And ſo, in that hee doth anſwere them, therefore they are in great requeſt with him: yea in that things ſucceede according to their curſings, heereby is arrogated the *power of almightie*

mightie God, and so the *Witch* puffed vp with conceit of diuine authoritie.

SECTIO IV.

¶ *Of Good Witches or Blessers, as wee tearme them : Heere first of their Nature and Condition.*

AS the *Badde Witch* hath onelie power to hurt : So the *Good Witch* or *Blesser* hath onely facultie *to doe good* : to helpe, &c. And that also by consent, in a *league with the diuell:* And is therefore blasphemously termed The *Vnbinding Witch*, as being able to vndoe what the other hath done. what good witches are with their power.

And this Satan disposeth in notable *Policie*, not onelie that some *order* may appeare in his kingdome of Darkenesse, whereupon it may the rather be obeyed; but especially, Sathans policie heerein.

aduauncing hereby his *imaginarie power* in the hearts of his *Proſelites*, that he is as *God*, able to doe all things, to *hurt*, and *helpe*, *&c.* and thereby ſecretly to delude his Schollers, that if they can vnbinde others, why may they not vndoe their owne *bonds*: what reckoning to be made of anie *Couenant* with Sathan, ſeeing hee will thus bee content to haue his workes diſſolued, &c.

And this the rather, becauſe he ſo diuides his gifts, as may be thought; not to one all, but to each ſeuerall: whereby he 1 both *blaſphemouſly imitates* the diuine prouidence; 2 *ties* the *Witches* more obſequiouſly vnto him, 3 makes ſhew of abſolute libertie in his diſpenſation, 4 and hereby fitteth his inſtruments to doe more miſchiefe, 5 and yet ſecureth them in their damnable eſtate: as being by this meanes more ſeruiceable to each other.

SECT.

SECTIO IIII.

¶ *That their ſkill in helping to things that are ſtollen, and healing diſeaſes, is not a gift of* GOD: *whereuppon they are accounted Good, but rather they doe it certainely by the helpe of Sathan.*

THat it is not of *God*, appeareth,

1 By the *Qualitie of their perſons*, becauſe they are generally, *ignorant*, *prophane*, *abhominable*, and therefore the Lord will not reueale ſuch ſecrets vnto them, *Pſalme* 25. *But vnto them that feare him.*

Of the power of *bleſſers*, in healing and reſtoring ſtollen goods, whether it be of God. Proued by the Time.

2 By the *Conſideration of the time*, wherein theſe Reuelations are pretended: which being the *time of the Goſpell eſtabliſhed*, when an ordinarie meanes of reuealing Gods will is on foote; therefore now wee hauing the Word, as we may not expect ſuch Reuelations, ſo they are not granted to vs, from the Lord our God.

Secondly, Matter of reuelation

Especially, if we consider *the matter pretẽded to be reuealed*, which is not any necessarie thing, *concerning Saluation*, but onelie some particular accidentall matter, concerning the present estate of this life, for which we find not that there were any *Reuelations* from the Lord, but onelie concerning the *generall state of Kingdomes*, and as it concerned the *Spirituall good of the Church.*

Reuelatiõ of what.

Thirdly, Maner of reuelation

Besides, if we consider *the manner of the Reuelation*, which is *neyther by Gods spirit immediatly*, nor by an Angell from heauen, nor by the *soule of some man*, that is formerly dead, and that in some Dreame or Vision, for such were the *Reuelations* from the Lord; but by *seeing in the picture of men in a Glasse, &c.* which may easily, and must necessarily be done by Sathan, as both prouoking the *thiefe* to steale, and being able to represent his *Image* in the Glasse as personating him before the Glasse, and so the *Reflexion* must needes returne the like resemblance.

And

And this muſt neceſſarily follow, if we *conſider the end of this Reuelation*; which is, *to haue goods reſtored*; which being vtterly vnlawfull, becauſe we ſhould reſt *contented* with this loſſe, as a chaſticement for ſinne, and ſo rather goe to God, to enquire the *cauſe* of the loſſe, and to haue ſinne pardoned, then to runne to the wiſe woman to haue the loſſe reſtored. Fourthly, by the end of this reuelation.

So that the thing being *vnlawfull*, it is *iuſt* with GOD, to leaue vs to ſeeke vnlawfull meanes, that ſo one ſinne may be the puniſhment of another.

Laſtly, ſeeing whatſoeuer helpe is lawfully to be vſed in any extremity is *plainely commended to vs in the word*: Therefore, ſeeing the word doth directly condemne all theſe indirect and diuelliſh helpes, and commandeth 1 to ſeeke helpe principally from the Prophets of the Lord, and 2 ſo to vſe meanes of Phyſicke, as the diſeaſes require. Therefore it plainly followes, that ſeeing theſe *bleſſers* are neither acquainted with *Gods* Fiftly, not warranted by the word. Note.

word, nor *skilfull in Phiſicke*; the help that they miniſter muſt needes come from Satan, whoſe Creatures, and vaſſals they now are, who coloureth his diuelliſh helpe, both with ſome formall prayers, and other medicins, that ſo hee may more dangerouſly beguile vnſtable ſoules.

This ſhal appeare yet more clearly vnto vs, if we conſider further.

Note this.

That although theſe *Wiſards* pretend to helpe by holy meanes, yet, were there no other euidence to prooue their aſſiſtance from Sathan, this one were ſufficient, That theſe *Bleſſers* are not onlie *ſtrangely tormented*, while they are performing this cure, but are euen afflicted with the ſame diſeaſes, which for the preſent, they ſeeke to remoue from others.

6 By the ſtrãge torments vpon them.

Now, that this is the *worke of Sathan*, is manifeſt.

1 Becauſe the *olde Sybills* and other *Witches* were vſually ſo tormented, when they gaue their *Oracles*, who are generally concluded to bee *Sathans prophets*.

2 *This*

2 *This their ſtrange tormenting*, in this pretended good act, argueth that it is *not of God*, who would not ſo requite his *ſeruants*, whom hee ſets on worke, eſpecially doing his will, But *rather of Satan*, who by theſe torments convinceth them of the euill of their work, and confoundeth hereby the vnbeleeuing world, that will ſeeke to ſuch for helpe: Eſpecially, if we *conſider* further

That whereas there is a *reciprocall couenant betweene Satan and the Bleſſer*, as hath beene declared, that as the *Deuill* muſt doe what the *Witch* would haue him, ſo the Witch muſt endure what *Satan* will impoſe. If now it fals out, that the *Diſeaſe* which the Witch would haue remoued from another, ſhall be tranſported vpon her ſelfe, as a *pledge of further torments*, to *confound* her in her preſent power, and yet to *deceiue* her withall, as if by this ſtrange alteration and torment ſhe deſerued to obtaine this preheminence, as to helpe others, ſhe hath bought it deerely: *Note.*

Note.

deerely: And ſo yet further to *deceiue*, as if becauſe ſhe hath her paine here, therefore ſhe ſhall auoid further reckoning: Is not the iuſtice of God admirable here? Is not his wiſedome wonderfull to *take the wiſe in their owne craftineſſe?*

SECTIO. V.

¶ *Of the Couenant whereby theſe Bleſſers binde themſelues to doe good, namely, the Beleefe of men, whether they can benefite any that doe not beleeue in them: and why they are beneficiall to ſuch: And ſo conſequently of the danger of theſe Good Witches, and that they are farre more dangerous then the Bad.*

Of the couenant of the Bleſſer, namely, that ſhe muſt bee credited.

AS *Satan* binds his ſeruants vnto his obeyſance by a ſpeciall *contract* and *couenant* (as hath beene ſhewed throughly before) ſo the *good Witch*, being leſſoned by her *accurſed Maiſter*, doth hereby endeuor to performe trueſt ſeruice vnto him, euen by hunting after and enſnaring the

the precious soules of men: And to this purpose she hath no more dangerous snare then this *condition of Faith*, that those who will haue helpe or succour at her hands, must *beleeue shee can doe them good.*

For whereas *Faith* is the onely *Bond* whereby *God is knit vnto man, and man vnto God:* If therefore *Satan* can but once breake this bond; as he doth heereby:

First, exclude vs the especiall prouidence of the Almighty.

Secondly, so doth he make way hereby, for the full possessing, and preuailing ouer vs.

Thirdly, and hence it is that there must bee no helpe without this *Beleefe* in the Witches abilitie heerevnto: That so the *Blesser* also being puffed vp with a conceipt of some *Diuine Power*, might so therein, not onely *Intrude into the Office of the Messiah*, and thereby to *depriue* her selfe vtterly of the *benefite of his sacrifice*; but also

euen

Note.

euen make a mocke of the *Sonne of God* by tranſlating that precious gift of Faith, which onely entends ſaluation, to the attaining of euery baſe and vnfit trifle, and horrible wickedneſſe, yea offering vp heereby the deceiued ſoule, as a *Sacrifice* vnto *Satan*, which coſt the *precious blood of the Sonne of God.*

Fourthly, eſpecially, heerein doth appeare the deſperate pride and malice of *Satan againſt Ieſus Chriſt and his members.*

1 As aduancing himſelfe heereby *in Chriſts ſteed*, in the deceiued hearts of the vnbeleeuers.

2 *And robbing* him, not onely of that proper homage which is due from the creature, namely, to *depend* on it *Sauiour:*

3 *But alſo* of the ſoules of thoſe that are thus enſnared.

4 *As detaining* them thereby in *Atheiſme* and *contempt* of Gods Ordinances for ſaluation.

5 *And emboldening them* to all deſperate and outragious courſes vpon preſump-

preſumption of helpe from theſe incarnate deuils.

6 *And ſo ripening* thereby vnto eternall vengeance. And this the rather, becauſe by this *condition of Faith* thus required for helpe;

7 It is thereby the rather warranted to come from God.

8 *And ſo* both the *Witches* authority and power iuſtified to this end, as *Diuine*, euen a ſpeciall *Gift of God* to ſuch purpoſes.

9 *As alſo* the peoples ſeeking to ſuch meanes is coloured.

10 *And ſo*, in that *helpe* heereby is procured for many wicked ends, therefore fearefull and blaſpemous conceipts are heereby nouriſhed in the mindes of vnbeleeuers, concerning the Diuine Nature; As if *the Lord ſhould approue of ſinne*, that hee furthers, and giues ſucceſſe thereto. And when this *gappe is once opened*, how is ſinne committed with greedineſſe? How is the deceiued ſoule drunkē in ſecurity? How by this ſecurity prepared to ſuddaine deſtructiō?

Note.

Pſal. 50.

And

And therefore though it were enough for *Satan* to doe good at the command of the *Bleſſer*, to hold her ſurer vnto him by theſe deuotions: Yet ſeeing he is a *roaring Lyon*, going about ſeeking whom he may deuoure; doth he alſo yet both *further* heereby the *damnation of the Sorcereſſe*, in making her an inſtrument *(by this condition of Faith)* to enſnare the ſoules of men, and ſo by the ſame meanes, *encreaſeth his prey*, in deceiuing ſuch vnſtable ſoules who depend vpon ſuch dangerous helpe.

And therefore though no doubt, by Diuine permiſſion, he could *helpe* one with the *Good Witches* warrant (this being but his *colour* to *deceiue* her and others) and ſo much more (if ſhe imployed him) without the *Faith of the parties*, and happily doth tender ſome *trifling helpe* without this *Couenant (to beleeue)* to tolle the ſimple on, to ſeeke further to him: Yet ſeeing he ſpecially in all theſe, *aimes at the ſoules deſtruction*,

struction, and as the *Diuine* executioner to preuaile in the children of disobedience: Therefore seeing the *World* generally will not *receiue the knowledge of the truth*, shall it not bee *giuen vp to beleeue lies?* 2. *Thessalonians* 2.11.12. Euen to seeke vnto Satan, forsaking God, &c. so to *buy his helpe* with the danger of their soules: In hunting after which, this aduersarie is now growne so cunning, as that howsoeuer heeretofore in *Times of Ignorance*, he vsed more carnall and palpable meanes for the ensnaring of them; Yet since the Gospell of Iesus Christ hath beene aduanced, and the knowledge thereof hath in some good measure banished grosse ignorance in many places, therefore doth Satan suite himselfe accordingly: And so, though he require *reall couenants* of some, in some cases, yet is he contented also with *Mentall Couenants*, as being able to gesse at the minde by some outward inclinations and

Note the policie of Satan in times of knowledg.

and diſtempers, and ſo doth more cunningly and dangerouſly deceiue euen the *Profeſſors of this Age*, whom ſeeing they profeſſe to beleeue in Chriſt, therefore will he not require an *open couenant* to beleeue in him: As contenting himſelfe:

1 That they *allow helpe* to bee ſought from ſuch meanes.

2 That in *caſe of neceſſitie* they will not ſtick to ſeeke themſelues.

Note. 3 That they do not aſwell *further the Bleſſer*, as the *Bad Witch* to puniſhment, &c.

All which, and ſuch like, he takes as arguments of their *ſecret confidence in him*, as approuing his power, and *iuſtifying the lawfulneſſe* of ſuch meanes.

SECTIO. VII.

Whether the good Witch can hurt, and the hurting Witch helpe.

BY that which hath beene ſaid before concerning the *limitation of the power of theſe Witches*, it may ſeeme

ſeeme to be concluded, that the *Good Witch can onely help*, and the *Bad Witch onely can hurt*.

But yet *Experience* ſeemes to proue the contrarie, not onely in *Hartley*, that *famous Coniurer of Lancaſhire*, which bewitched Mr. *Starkie of Clee-worthes Children*, who was alſo a great *Bleſſer*, &c. And ſo in diuers others: But eſpecially in the *Witch* that was the principall occaſion of this Treatiſe.

For it appeareth by her examinations, that ſhee both vſed to *fore-ſpeake* (as they call it) that is to hurt, and wearie things, as alſo to *bleſſe the ſame againe*, and ſo to helpe as well as to hurt: As appeareth by the *Charme* heereafter ſet downe to this end.

To which wee anſwere.

That though happily by *Couenant Satan* binds himſelfe no further but to the *Bleſſer* to helpe, and to the *Bad Witch* to hurt, becauſe

Either they *deſire no further*, or

elſe *this limitation* may ſerue for ſuch end as heeretofore.

Yet heerein alſo doth *Satans cunning* appeare notably, that if vpon ſuch *compoſition onely to hurt or helpe*, he yet proue *better then his bargaine*, as to aſſiſt ſuch to *helpe* who haue done *hurt, &c.* By this meanes, he *binds his ſeruants* more obſequiouſly vnto him; and yet *deceiues* them more groſſely.

Note Sathans cunning.

As giuing them occaſion now to conceiue, That ſeeing he *couenanted* with them *onely to hurt or helpe:* If now it ſhall appeare that the *Bad Witch* can alſo *helpe*,

Is not this a *notable deluſion* to flatter her, that ſhe hath ſome extraordinarie power aboue what *Satan* can conferre vnto her, and ſo that the *League betweene them is diſanulled* and broken: She is now *free* (as ſhe thinkes) and rather by ſome *Diuine Aſſiſtance* can vndo and helpe what is fore-ſpoken, as they vſe to ſpeake?

And ſeeing *Satan* in all theſe *Couenants*

uenants with the *Witch*, is no *Free Agent*, but the *Lords Executioner* to run and ſtay at his pleaſure: As the Lord therefore hath ſpeciall ends in the diſpoſing of this *Couenant* to *hurt or helpe*; ſo may he not haue ſpeciall purpoſe in this, *exceeding* therein, that the ſame that *hurteth* may alſo *helpe*, and the ſame that *helpeth* may alſo *hurt*? Note the ouer-ruling power of God.

Yea certainely: The Lords purpoſe in permitting and wiſely ordering theſe *Compacts* betweene *Satan* and the *Witch* to *hurt* or *helpe*; vſing the *Deuill* herein as the inſtrument of his Diuine Iuſtice vpon the children of diſobedience, hath beene in ſome poore meaſure manifeſted heretofore: And hereby

Doth Hee wiſely and gloriouſly make manifeſt, that *Satan* is but his *Vaſſall*, that all *Couenants* betweene the *Witch* and him, for onely *hurting* and *helping*, are ſubordinate to his power, *alterable* at his pleaſure, that though Satan agree with the one *Witch* to helpe, and with the other Note this.

onely to hurt, yet ſhall the *hurting Witch* alſo *helpe*, and the *helping Witch hurt*, that it may appeare alſo that theſe *Couenants* are but *Iugling Trickes* betweene *Satan* and the *Witch*, to draw fooles to the ſtockes, and ſo on eyther ſide to beguile more fearefully: That ſeeing the *Bleſſer* pretendeth to *helpe*: as ſhe doth heereby draw more *Proſelites* after her, for good, ſo ſhall ſhe haue power *to hurt them*, both to keepe them the more in *awe*, and ſo to ſeeke vnto her more ſlauiſhly, and depend the more conſtantly on her power; as alſo when their ſinne is heereby ripened, to confound them more fearefully, and ſo to execute the wrath of God vpon them.

Note.

And the *Badde Witch* alſo, though the *Couenant* bee, That ſhee muſt onelie *hurt*, that ſo ſhee may execute her malice vppon the bodies of vnbeleeuers, and ſo ſend them to the *Bleſſer* for the further deſtruction of their ſoules: yet to ſpare this

this labour : and make the *deluſion* more effectuall to deceiue, may not the GOD of Wiſedome deuolue both theſe Faculties of *hurting* and *helping* to *one perſon* : May hee not heereby giue way to Sathan to aduaunce himſelfe fully in the hearts of the children of diſobedience : as *God of this world*, to ſaue and deſtroy at his pleaſure?

And as the Lord in reſtraining Sathan to *hurt* or *helpe* in thoſe diuerſe Inſtruments, would giue an vnderſtandiug heart to conſider the *limited power of Sathan*, and ſo to depend vppon an *higher Power of the Diuine Maieſtie* : ſo ſeeing the naturall and deſperate ſinner, as hee is faſt bound to the power of Sathan, euen ſo willingly would hee ſerue none other maiſter : therefore, that hee may ſerue him the more cheerefully, it is the Iuſtice of GOD, ſo to giue vp to Sathans *deluſions*, as that hee ſhall thinke hee *needes* ſerue no other maiſter.

And hence it proceedeth, that the

miſerable ſoule affecting a ſufficiencie in that *God* whom it ſubiects it ſelfe vnto, able to ſteed at all aſſaies; Therefore, ſeeing Satan by theſe *Witches* labours to erect his Throne in the hearts of the diſobedient: It ſtands with great policie, that this power of *hurting and helping* ſhall appeare in one and the ſame, both to reſemble an *Vnitie* in this *Fayned Deitie*, As alſo to confirme the *conceited Omnipotencie*, and ſufficiency thereof.

2.Tim. 3.2 3. And ſeeing wee are fallen into theſe euill daies, wherein *iniquitie aboundeth*, and *ripeneth* to the Harueſt, 2.*Tim.*3. 2,3.

Doth not therefore the admirable *Wiſedome and Iuſtice of God* heerein glorioufly ſhine; that whereas vſually the *Good Witch* hath eſcaped and beene aduanced of man, and therefore puffed vp with pride, and ſo prouoked to doe miſcheife; it now pleaſeth the Lord to giue her her deſire, that ſhe which *helpeth* may alſo *hurt* thereby,

1 To flatter her with a conceipt of her *Soueraigne Power.*

2 To nurse her heereby in desperate securitie.

3 So by this meanes to ripen her sin, and so to take her napping in her owne counsels.

4 *Exposing* her to the *Sword of the Magistrate*, as hauing done such mischiefes, and so confounding not onely her owne confidence, but the repose of the world in her, who esteemes her the *onely Goddesse*, seekes to her for helpe, &c. Shall not this *lesson the vnbeleeuing Generation* not to tamper with her, least though they regard not their soules, in seeking helpe from her, yet they may secure their liues and estates in not medling with her? *Note.*

Oh that wee could obserue the *waies of God* heerein! May wee not hence learne wonderfull things? Shal not *all Idolatry* come to the blocke? Shall not *Anti-christ* that great *Coniurer*, likewise be confounded? And shal not *his open and desperate practises of murthering* *Note.*

murthering Princes, and *bringing deſolation in the world*, iuſtified and taught, now haſten him to his confuſion, who heretofore hath beene eſteemed the *common Pápa*, the father and giuer of life, and ſaluation to the ſonnes of men?

SECT. VIII.

Vſe 1.

The good *witch* moſt dãgerous.

BY this which hath beene ſaid, it appeareth now plainely:

That 'the *Bleſſer or good Witch* (as we terme her) is farre more dangerous then the *Badde* or *hurting Witch*: And,

1 That becauſe firſt ſhee is leſſe *ſuſpected* and feared then the other, and therefore is like to do more miſcheife.

2 Nay ſhe is *magnified* and *adored* among men as a *Demy Goddeſſe*, &c. and ſo cauſeth men to *commit Idolatrie* to her by putting confidence in her.

3 She yeeldeth helpe *for the ſatiſfying*

fying of the fleſh, and ſo hardneſſe in ſinne procureth *hope of longer life, excludeth Repentance, withdraweth* from the loue of the *Word*, and lawfull meanes, *nouriſheth* in ignorance, prophaneneſſe, &c.

4 The *badde Witch* vſually is haled to *puniſhment*, and ſo is preuented of much euill doing, and happily by this meanes brought to repentance: But the *Bleſſer* is ſpared, and ſo permitted to doe more miſchiefe, vnder pretence of well-doing, and thereby ripeneth her ſelfe more fearefully to vengeance.

5 Shee *yeeldeth helpe at a verie deſperate rate*; namely, the endangering of the ſoule: and, *What will it profite a man to winne the whole world, and looſe the ſame? Math.*16.26,

And ſo alſo is her eſtate moſt dangerous and fearefull in *regard of herſelfe*, as by requiring this *condition of faith*, euen *deſpiting the ſpirite of grace*, & making a *mocke of the Sonne of God*: & ſo vſually committing that *vnpardonable ſinne, Hebr.*6.4.10.16.17.

And

And therefore this ſerueth:

1 For the *reproofe of the Times* wherein theſe Darlings of Satan are ſo embraced and adored.

2 It is an *Inſtruction to the Magiſtrate*, to bend the edge of his ſword againſt theſe moſt dangerous Inſtruments: and to giue way vnto the Goſpel, to cut them downe.

3 It is a *Caueat to the people*, to take heede of theſe ſnares, to ſeeke after knowledge, and ſubmit to holie meanes, that ſo the Lord may haue mercy on their ſoules, that being within his protection, they may bee better ſecured concerning their bodies.

The end of the firſt Booke.

THE MYSTERIE OF WITCH-CRAFT:

The ſecond Booke.

Deſcribing,

1 *The Power and Effects thereof.*
2 *The Detection of Witches, with the meanes thereto.*
3 *The remedies againſt Witchcraft.*
4 *The Puniſhment of Witches, with the nature and lawfulnes thereof.*

AT LONDON
Printed by *Nicholas Okes.*
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THE MYSTERIE OF WITCH-CRAFT.

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CHAP. I.

Of the Power of Witches, what they are able to doe, and of Satans cunning ſleights and ſtratagems herein.

THe *maine thing* whereby Sathan fetcheth ouer theſe *monſters*, and holdes them in his obeiſance: is that *great power* which he deuolueth vnto thē. Whereby being able, in ſhew, to do what

Of the power of witches.

what they liſt, they are ſo tranſported with Pride, and wholy blinded therewith, that either they are hereby ſecured in their eſtates, ſeeing they can do ſuch *Feates*, or elſe *careleſſe* altogether thereof, for the intending and proſecuting of wonderfull things.

It ſhall not therefore be amiſſe in the next place, hauing proued

1 That there are *Witches.*

2 How they *attayne to this high myſterie*; and,

3 *What ſeuerall kindes* there are of them.

To adde now ſomewhat concerning this their *extraordinary power.*

That ſo we may be rightly informed how farre they are able to preuaile: and withal, may diſcerne how notably they are *abuſed by Satan* making them beleeue that their power is farre greater then indeed it is.

To this purpoſe conſider we theſe two things.

Firſt, wherein *this power of Witches is reſtrained:* and,

Second-

Secondly, wherein it is *enlarged*, and particularly aduaunceth it selfe.

Concerning the first.

SECTIO I.

That the Witches Power is lesse then it seemeth, as appeareth;

FIrst, becauſe ſhe is *restrained by the Lord*, that ſhee can not hurt when ſhe would.

The power of wiches reſtrained, 1 By the Lord. In regard of the Elect.

As, *not the children of God alwayes* whom ſhe maliceth.

Neyther theſe *ſo farre as ſhe would*: as not at all to *hurt their ſoules* finally:

No not vſually to *take away life*.

Nor vpon each occaſion, as ſhee is prouoked: The Lord reſtraining her in *loue* vnto his *Children*, and for the *glorie of his great name*: Defending his Seruants by the *attendance of his holie Angells*, *Pſalme* 91. That the *euill one* ſhall not doe them any violence.

Neither

In respect of the wicked.

Neither *wicked men*, so farre as she would, and intendeth.

As, not *all*, at *all times*, whom she maliceth: The Lord in his Iustice brideling her, 1 for the further *confusion* of the *Witch*: 2 for the *aduancement of his patience to the wicked*: 3 for the *fatting of them vp heereby to the day of slaughter*, and *to harden them in their Atheisme*, that there are no *Witches*, no *Diuels*, no Hell, no Heauen, but what is in this life.

Neyther to *take life* from those whom shee afflicteth, *at all times*: that so they may still enioy greater *Patience*, and thereby, *eyther bee brought to repentance*, by the distemper of the chasticement, *or be made inexcusable*.

And this, so is disposed:

1 Both for *the encrease of her malice*, and so ripening of her sinne, being disappoynted, and restrained, it raging more within, the more it is outwardly curbed, and so fretting against God, when she cannot haue her will of men: yea raging, and many

ny times tearing her selfe, when she is brideled from hurting others.

2 As also for the *confusion of her skill and conceited kingdome*, as being now enthralled, and iustly brideled, that so horrour of conscience hereby increasing, she may haue her condēnation sealed vp, and hereby be prouoked to *renue her couenant with Satan* to obtain a greter measure of power, to make him more seruiceable to hir.

3 And *the Lord* hath an especiall aime heerein, for the *more orderly and comely gouernement of the world*; which is thus graciously preserued and aduaunced: whereas, if *Witches* might haue their wills to *hurt* whom and how far they list: neither *good Magistrate* nor *Minister* should stand, none should be *mightier* then they to controule them, none *holier* to confound thē: their rage, enuy, & couetousnesse would make confusion & desolation euery where, and so the prouidence of God would be hardned, and the workes of his gouernment hindered and disgraced in the world.

Sectio. II.

Her Power is lesse then it seemeth.

Sathan doth many things without the witch.

1 Because *Satan doth many things by diuine dispẽsatiõ imediatly*, which yet notwithstanding he fathereth on the *Witch*: and seemeth to doe at her sending, which yet he doth by his skill, in Naturall Temperatures of the bodies of Creatures, and their diseased estates; And so being able to guesse at the times, when they will come to their *Crisis*, and are like to speed: then speeds *he* to the *witch*, prooks her to *malice the parties*, & so offers to be sent to execute that malice, which falling out at the *time* when the *Witch* sendeth, *shee* thereupon conceiues, that *shee* is the Authour of the hurt. *Shee confesseth* it often on the gallowes; whereas all this is but *Sathans immediate worke*: and yet *she iustly punished*, for dealing with Sathan, who thus deceiues.

Note. Gifford by his skil.

Note.

1 To *hasten her to iudgement.*

2 To

2 To *ſatisfie the rage of the world* againſt her, & thereby either to make them *guiltie of ſhedding innocent blood*, and ſo to increaſe their ſinne.

3 To obtaine his *prey of her ſoule* more ſpeedily.

4 And ſo to *ſeeke a new maiſter*, or dame, to increaſe his kingdome.

5 But his *eſpeciall policie herein is*: by fathering it on the *Witch*, to *make worke for the good Witch*. Now they muſt runne to her; help muſt be had, and what more ready then the *cunning woman*, eſpecially ſeeing ſhe doth it with ſo little *coſt*? and doth it with *ſo good prayers*, at the leaſt, *procures eaſe*, which Nature is ſatisfied with, though it is *bought at a deare rate*, euen with horrible and blaſphemous abuſes of Gods name, curſed confidence in Satan, &c.

6 And ſeeing we are many times *conceited & ſuſpitious of our neighbors*, ready to iudge vncharitably & raſhly of them: doth not Sathan further the conceit by deluding the *Witch*, as to thinke that Sathan did ſuch things *Note.*

Deluding the Witches senses.

at her sending, which also Sathan in his policy must *haue published*, to confirme vs in our vncharitable and cruell conceit, and so thereby prouoke vs further to shed innocent bloud.

Secondly, Sathan doth also many things by *deluding her senses*: making her to beleeue that which is not, and so deceiueth her in the conceit of her power: As that shee is transformed into a *Cat* and *Hare*, and so can *enter into places the doores being fast*, which is contrary to a naturall bodie, &c.

How Peter came out of the prison, the doors being shut.

For though *Peter came out of prison and the doores all locked*, yet was this done; First, by the *mightie power of God*: Secondly, nothing was done, but what might *stand with the condition of a naturall body*. The doores by the *power of God* were opened, and so gaue place to the bodie. The *bodie was not contracted and exininated* to pierce the same: neyther could the *qualitie of the bodie endure the paine*, neyther the *quantitie* be dispoyled of it dimensions.

As for that *Dreame of the spirites transpor-*

transporting the bodie lying dead in the bed, and returning to it againe afterward. This being contrary to the *diuine decree*, That the soule being separated from the bodie, should returne to it againe, till the Resurrection: it must needes be a *deluſion and forgerie of Sathan.*

Refutatiõ of that cõceit, that the soule returnes to the dead body

Thirdly, the *Witches power is restrained by Compoſition* and *Couenant* with the Diuell, as the *Good Witch* must onely *helpe*, and the *Bad Witch* she must onely *hurt*: the one must be accounted the *binding Witch*, that other the *vnbinding*: The *Policie of Sathan* heerein hath beene partly discouered before. As also the *iuſtice of God* in *confounding* this *couenant*, and enlarging this power is layd downe hereafter.

3 restraint by compoſition.

Fourthly, the power at least of the good *Witch*, is restrained to the *faith of the party* whom she intends to *help*: Either hee must beleeue, shee can help him, or else, he shall receiue no good from her; *Of the reaſon and vſe heereof elsewhere.*

4 restraint by the faith of the Patients.

Fiftly, restraint by the magistrat

Fiftly, the power of all *Witches* is *restrained by the authoritie of the Magistrate.* For though, if a *private person* detain them, they may either *hurt* or escape, yet if once the *magistrate* hath arrested them, *Satans power ceaseth*, in being not now able to hinder and defraud the Iustice of the Almightie: And lastly, it is also restrained *to the good of the Church*. *To this end examine we*

Sectio III.

First *quere* *Whether seeing Sathan hath power from God, to afflict mã, that he doth the rather more hurt, by the means of witches*

NO *question*, seeing wee are apt to distrust God, and *depend vpon those*, and *to forsake Gods word*; therefore it is iust with God, to giue vs vp to be deceiued by them: so that, it is not for the *Witches sake*, but for the *wickednes of man*, that Satans power is enlarged: both for the *Witches* further condemnation, whose sinne is hereby increased,

And

And also, for the *punishment of mans horrible and strange sinnes*: by those strange and fearefull plagues, especially to *condemne the infidelitie* of men, in fearing or seeking to these. Note.

Onely herein obserue the policie of Sathan, who though hee haue power from God, yet he will not execute it, but as *sent from the Witch*, or at least, *seeming* so; that so he may both diuert the mind of man from God, and so nourish him in ignorance and Atheisme, as fearing and respecting the *Witch* more then God; Sathans policie heerein.

As also, that hee may *carrie* the mind *from home*, from the consideration of our owne vilenes, and wickednesse, to looke abroad *to the Witch*, to obserue her malice, and so to encrease our rage against her, and thereby encrease our sinne, and yeeld her more power ouer vs; and thereby still to send the minde from *God*, and his *true meanes of helpe*, to the *cunning woman*, &c.

SECTIO IIII.

Second *quere.*

Whether Witches may haue power ouer Gods children.

NO doubt they may haue it, ſo farre *as to afflict the body*, becauſe theſe outward croſſes are common to all, *Eccleſ.* 9. 1.

Gods children may be afflicted by witches

And we are ſubiect to Infidelitie, and ſo to Sathans power.

Yea wee are *ignorant who are Witches*, and ſo many times are chaſtized for our fooliſh charity in relieuing them.

3 Yea, wee *may raſhly condemne and cenſure them* : and therefore bee liable to the hand of Almighty God by them.

In bodie. In ſoule.

1 And ſo by *ſympathy with the bodie*, the ſoule may be afflicted : yea Sathan 2 may further afflict the ſoule, by reaſon that it cannot *brooke ſo well* the bodily miſery, by working vpon the *impatiencie* thereof, and ſo for-

forcing it to murmuring; yea to a kinde of *despaire*: the rather, because the children of God, through *ignorance* or extremitie of paines, may by themselues, or others vse *such vnlawfull meanes*, or though they vse *Phisicke*, and some such subordinate lawfull helpes; yet the *principall is neglected*, Repentance for sinne, and Prayer vnto God.

And seeing all things are alike to all men; may not Sathan worke so vpon the minde, as by such or the like disposition to bring it to many, and such like raging fittes, eyther tampering with the *complexion*, as *melancholie*, &c. or furthering those *passions* of discontent and despaire, by leading them heereto. Eccl. 9. 1. 2

And the Prouidence of God in vsing Sathan as an instrument, to inflict by Witch-craft, these chastisements vpon his children, is manifold. Why gods children may be chastized by witches

As first, *to humble his children*: that they shall not escape *this scourge*, as well as others: so I remember the *Lady Hales* complained; What could

I haue no other affliction but this, I could haue endured any, ſo it had not beene by this, &c.

2 To *comfort his ſeruants*, that ſeeing they ſhall in this greateſt affliction haue a comfortable iſſue to conquer *Satan*, therefore heerevpon they may build *the certainety of their ſaluation: As alſo,*

3 *To inſtruct them*, that *ſeeing Satan* may haue power to take *away life*, and yet not *to hurt the ſoule finally*, therefore heere is the triall of their *Faith*, though *the Lord ſhould kill them yet to truſt in him*; heere the *triall of their obedience*, to yeeld vp life into Gods hands; heere alſo their *Wiſedome tried*, not to meaſure Gods fauour by outward things, not to ſet by this life, which Satan may preuaile againſt.

Iob.13.15.

Actes 20.

And hath not the Lord in this affliction of his Saints, *ſome further vſe for the ſtumbling blocke of an vnbeleeuing Generation?*

The wicked heereby ſtumbled.

Yea ſurely, and that many waies:

1 *Both to flatter them, that their eſtate*

estate is good, seeing the godly fare as bad as they do. Note.

2 And also *to stagger them*, that their *estate is euill*; seeing, if Gods children are thus afflicted, for al their knowledge, and holinesse in this life, what shall become of them, that haue no knowledge, hate holinesse, &c.

3 And heerein *yet most dangerously to stumble them*, that seeing the knowledge and holinesse of the Saints cannot *free them from the power of Satan*, therefore *away with knowledge, wel-fare ignorance*; what boots it to bee *precise*? Let vs liue as wee list. Note.

Nay seeing these meanes, cannot preserue, *Why may we not seeke to other?* and so a gap is open to all vnlawfull meanes.

Especially, *if wee obserue Satans policie heerein*, who vsually being sent to afflict some holy one, returnes as confounded, he cannot doe it, *because they haue Faith*, thereby intending, that none that haue Faith, are subiect to his power, Note Satans policie in the affliction of the Saints.

power: and ſo puffing vp euen the beſt with ſecuritie, and thereby preparing them through vaine confidence to his malice: So perſwading the world, that he can touch any that hath not faith, and ſo ſtill robbing God of his glorie; as if the let were not in his free prouidence, but in the *goodneſſe of man*: As if the Lord did not freely execute his prouidence, but was bounded therein by ſomewhat in man. And then he muſt be ſent to the *childe of the faithfull father*, and preuaile there, as if the *Faith of the Parents did not hold Gods protection ouer their tender Infants, aſwell as ouer themſelues*: or the *Childe*, becauſe he hath power ouer him, is excluded Gods protection, *hath not Faith*, is not of the faithfull ſeed.

And if now at the length it ſhall appeare, that Sathan, though hee haue returned as diſappoynted by the *Faith of the Saints*, yet ſhall preuaile ouer anie, to afflict and torment them: Beholde then the dangerous deluſions: Eyther this mat-

ter

ter of *Faith* is *but a mockerie*, seeing it cannot resist Sathan: why should it not repell him on the one side, as well as on the other, If there were any such thing, or it had anie such power?

Or else, the *Saints may loose their Faith*: and so, if Sathan preuayle against life, he must then also *preuaile against Faith*, for the vtter abolishing of the power thereof.

And what difference then *between the wicked and godlie?*

Thus may the Saints be subiect to this affliction: and thus may the world stumble thereat.

Sectio V.

And yet in all these afflictions much differ from the wicked.

Difference betweene the godly & the wicked in their afflictions. Math. 25.

1 AS both in *the cause of the affliction.*

2 *In the measure of it.*

3 *In the issue thereof,*

For

For the cauſe, If the Lord afflict his children with this ſcourge, neither is it *in anger*, or ſimply as a *puniſhment of ſin*, though the Lord may intend the *chaſticement of the ſinner heereby*: But eſpecially, 1. To *Try their faith*: 2. To *prouoke to repentance*: 3. And *ſo to take them heereby out of this miſerable world.*

Pſal. 6. 1.

1 Difference in the cauſe.

But *in the wicked it is otherwiſe*: The Lord is *angry* when hee leaues them to *Satan*, hee entends the *diſcouerie* of their *Infidelitie*, and *vnmaſking of their hypocriſie*: By this ſharpe affliction hee *awakens* heereby their *drowſie conſcience*, and ſo in the horror thereof, ſeales vp vnto them eternall vengeance, and leauing them to be *releiued by carnall meanes*, ſubiects them thereby more ſurely to the power of Satan, by whom, making vp, in this renuing of their daies, the meaſure of their ſin, they are ripened and haſtened to the day of vengeance.

Note.

Thus they differ in the cauſe.

2 Difference in the meaſure.

2 As for the *meaſure*, the affliction either reacheth onely to touch the

the *bodie*, or else if the *soule* beare a part, *still the hand of the Lord is put vnder*, *Psal.* 37. 24. comforts are supplyed according to the affliction: or the sharper affliction, prepares to more *sound and heauenly consolation.*

But *for the wicked it is* not so with them: The *soule* is especially aimed at by the malice of Satan, and therefore, either the *body* is so smitten to driue the *soule to despaire*, or else by sending it to *vnlawfull meanes*, the *soule* is more fearefully ensnared by *confidence in Satan*, and so hastened to it iust & vnauoidable confusion: And *thus they differ in regard of the measure.*

3 *For the Issue, The Saints*, If they escape out this affliction, 1 are *more experienced* in Satans subtiltie 2 *more enabled* to comfort, and relieue others, 3 *more purged* of carnall confidence, 4 *more humbled* and cast vpon the mightie power of God, 5 *more quickned* in faith, 6 *more weaned* from the loue of the

3 Difference in the issue.

the world, 7 more warie to keepe themſelues within Gods protection, more patient vnder the *croſſe*, 8 more prepared to death, 9 more readie for the Lord. And therefore,

If they are *tranſlated* heereby, they make an happie exchange of ſinne; for perfect holineſſe, of miſerie for eternitie, of tranſitorie for eternall happineſſe, of deceitfull friends for the fellowſhip and eternall communion of the *thrice bleſſed God*, that *innumerable company of heauenly ſpirites and ſoules* of the righteous; the *vnſeparable vnion with Ieſus Chriſt* their Sauiour.

But *for the wicked*; if they eſcape, *that which they ſeemed to haue, is taken away*; *they grow worſe and worſe*, filled with all vnrighteouſneſſe, *ſeuen worſe ſpirits* ſeiſing vpon them. And if they are taken away, then is the end of all their vaine happineſſe, and a full powring out of Gods wrath vpon them.

SECT.

SECTIO VI.

THus we haue heard wherein and by what meanes the Witches power is restrained. Wherein the witches power is enlarged.

Now let vs consider on the other side *wherein* it appeareth.

This may be discerned.

1. If we consider *the Actions proper to their owne persons.*

2. As also in their *Actions towards others.*

Concerning *their owne persons.*

First, it cannot be denied, but that more speedily, then may stand with the ordinarie course of nature, they may assemble themselues to their meetings, or trudge to do any mischiefe; as being *carried by Satans power* aboue the earth, or sea, speedily, for some short space, not *being seene of any:* which is not hard for Sathan to do, by thickning the Ayre vnder and about them. Actions cõcerning their persons. Speedy motion. Inuisible.

As for any further means, whereby they may transport themselues in the likenes of an *Hare, &c.* this we haue

shewed before to be but a meere deluſion, notwithſtanding any tokens they bring for the proofe thereof.

Note. But that they may *abuſe the bodies of ſuch*, whom they malice *to ride vpon them*, in the night: this howſoeuer it bee not impoſſible, yet I take it, it may rather prooue a deluſion of the parties ſence that is thus pretended to be abuſed, then any ſuch reall taking vp of his body out of bed, and laying him there againe, becauſe this may bee doone with leſſe adoe, and yet deceiue more effectually.

Thus of the actions of the Witches towards themſelues.

Touching his Actions towards others.

What the Witch can do towards others. Heere conſider we *theſe things*.

1 Their *maner of conſulting thereon*, which is vſually *in the Church*, where they meet, to worſhip their maiſter: Heere, 1 the Diuell enquireth what each would haue done.

2 *They returne* their particular occaſions and buſineſſes.

3 Their demaund by Sathan is graun ted, and meanes propounded and

and tendred to the execution therof.

As *giuing them powders and poysons*, cõposed by his skill, in the secrets of Nature to take away life, to inflict diseases, & cure the same; and especially, to cloake his damnable conueiance heerewith. Teaching them to *make Pictures in Wax* or *Clay*; that by the rosting therof, the persons whereof they beare the name, may continually melt & dry away by sickenes: And this, *in a blasphemous imitation of the diuine power* (who vsed such means to accomplish his miracles,) the better to colour his diuelish cõueiances, which vsually are these. *Note.*

1 *To make men and women loue and hate one another*: a matter possible for him to doe, by perswading the corrupt affections.

2 *To lay the sickenesse of one vpon another, as vpon Iob*, yea to take away life, &c. by such Pictures, though they are no cause thereof. It being easie for Satan, being a spirit, to weaken and scatter the spirits of life, whereby through faintnesse the party shall *Iob. 1.* *Note.*

ſweate out naturall moiſture. And ſo alſo by weakening the ſpirits, the ſtomacke ſhalbe weakened: whereby not being able to breed new nouriſhment, the old muſt needs in ſhort time be ſpent.

3 He *can raiſe tempeſts*, as hath beene proued before: and,

4 So to *breed madneſſe*, and,

5 To haunt men and places with *ſpirits*, and ſo by a kinde of obſeſſion to vexe and torment them.

6 Yea, he can *hinder the operations of nature*, and ſo may be a means to hinder copulation, and ſo procreation, and that not onely in general:

1 As corrupting naturall heate, that the *generating member* may not execute accordingly.

2 That though it ſhould pierce into the wombe, yet the *ſeede being colde, may take no effect*.

Or elſe, he *may ſteale away the ſeed*, that it ſhal not paſſe into the womb.

But *particularly* alſo, though the party may haue ability to others, yet to ſerue one, for the like reaſons, he may

may be impotent, not able to performe the worke of Generation, and so deny that duety of marriage, and so happily produce a nullity thereof; vnlesse by *Phisicke*, or some spirituall means his power may be ouerruled, for which some time is to be graunted, and meanes vsed. Note.

7 Lastly, it cannot be denyed, howsoeuer the world wold obscure the worke of God herein: that euen by the meanes of witch-craft, Sathan may be sent euen *into bodies of men, really to possesse them*. As of olde it was vsuall in the Primitiue Church, and the like punishment continuing for sinne, the *like meanes* remayning to remoue the scourge. I see not but now it is vsuall in these later times; as hath appeared euidently by many instances: the Papists themselues acknowledging as much, and the Gospel herein powerfull to *confound Poperie*, and to *iustifie the truth hereof*. Possession

Sectio VII.

Of Sathans Policies in the execution of this Power.

Of naturall medicines.

AND first, that he vseth *Naturall medicines*, both for helping, and hurting, giuing the *Badde Witches* secret powders, and poysons to doe mischiefe withall, and directing his *White Diuells* (I meane the *Blessers*) to salues and such like medicines, to helpe their Patients withall.

This he doth,

Sathans policie heerein.

Partly, to make the *Blesser* beleeue that it is not Sathans *power*, but rather some *vertue* in these things, that accomplish such rare euents, and that so they may be more secure, and *forget the couenant*, and thereby accomplish their mischiefes with more delight, and greedinesse.

Partly also, to deceiue such as seeke vnto the *Witches*. And that by securing them in the lawfulnesse of this

this buſineſſe, ſeeing they receiue nothing but lawfull meanes.

2 By cauſing them to *put confidence in the meanes*: ſeeing through their infidelitie, they proue vſually effectuall.

3 Thereby to deiect them from lawfull meanes, as Phiſicke, &c.

4 And ſo to *nouriſh them in blaſphemie*, contempt of God, and all diuine aſſiſtance, to aboliſh all truſt in GOD, and dependancie vppon him.

SECTIO VIII.

He vſeth alſo Prayers for the helping of diſeaſes.

AND this, as to colour the *ſecret compact more dangerouſly*: So, Of praiers

To *countenance* the *vaine bablings*, and repetitions of profane and ignorant perſons.

As alſo to ſhew his *high malice*,

and *derision* of these diuine ordinances: and so also,

To *mocke and confound the lip-labor*, and bodily seruice of the carnal christian.

And so, to *inferre, that all second meanes*, as *Phisicke, &c.* are needlesse, and vnprofitable, seeing it may bee done by good prayers: and this is a maine Ground in the ignorant people, to reiect all lawfull helps: hence that speech of theirs; *God hath sent it, and he can take it away*. Wherein Satans meaning is, to aduaunce himselfe in their hearts, to draw them to his deuotiõ, by the vse of *such praiers, &c.* as being pretended to be from God, are therefore, in this respect, more greedily intertained.

Note.

Note.

Especially heerein to coosin the *Blesser* the more desperately, eyther by prouoking her to *robbe GOD of his glorie*, and so to ascribe these *Prayers* vnto Sathan, conceiting heereby some Diuine power, not so much in Sathan, who instructs her, as, in her selfe, that by these meanes

meanes is able to doe ſuch wonderfull things; eſpecially ſeeing, to the doing thereof, a more *ſtrong* and *certaine Faith* is arrogated. As being yeelded for the reaſon, why *the Bleſſer can doe that by prayer, which another, vſing the ſame prayer, cannot doe, becauſe he cannot beleeue.* And ſo by this *preſumption of Faith*, deluding her in the ſafetie of her eſtate, that ſhee is at leaſt in high fauour with God, in no danger of damnation, whereby ſhe is *confirmed in her Practiſe*, and *ſo makes ſure her condemnation.*

SECTIO. IX.

¶ *Satan ſhrowds his power vnder naturall diſeaſes.*

AND doth not *Satan* alſo *ſhrowd his power* ſometimes verie cunningly and dangerouſly vnder *naturall diſeaſes.* As both, being able to *iudge of the nature and criſeis of them*, and ſo to adioine his power thereto,

to

to the hastening of death, by preuenting the *helpe of Physicke*, or infatuating the same.

As also hereby, being able to *assimilate his malicious and desperate afflictions* of the bodies and soules of men, to some such like naturall diseases, that so his power may bee shrowded vnder Natures distempers.

Note.

Certainely, *Experience makes this manifest vnto vs*, And *the Policie of Satan herein is manifold.*

Note Satanspolicy heerein.

And that first *to hide his owne secret compact* vnder such naturall infirmitie, that so he may both *deceiue the Witch*, as imagining, that by her naturall medicines she cures only a naturall disease, and so, that her compact with Satan was either conceited onely, or else is now dissolued. *But especially, that he may deceiue others hereby*; and that *both the parties afflicted*; as detayning them by this meanes from the searching of their hearts, and yeelding themselues vnder the mightie hand of God, by vn-

Note.

fained

fained repentance, laboring to make peace with him, that so they may be soundly cured: and so *sending onely to naturall meanes*, as if it were but some ordinarie and common infirmitie, incident to nature: and so, *if it be cured by such meanes*, (as many times the Lord giues successe to the meanes to punish our security, and satisfie carnall wisedome) then *Satans power* is lesse feared, lesse regarded, whereby he *preuailes* yet further on *the soule*, by nouzeling it in selfe-conceit of the goodnesse of it estate, and so the meanes are aduanced, Gods holy, and ouer-ruling hand abased, and reiected. And the *Witch set in the place of God*, and so heereby she preuailes more fearefully: not onely in the hearts of those that are holpen, to put confidence in her, but in others also, who are desirous to bee holpen at so easie a rate.

And so *the skilfull Physition* (That *Ordinance of God appointed hereto*) is neglected and despised; and so in the *Note.*

the issue, the *whole glorie* and *Crowne* redounds to the *Diuell*: His power is aduanced, his kingdome enlarged, the *Gospell* and Scepter of *Iesus Christ* condemned or neglected, and *Atheisme*, yea *grosse Idolatrie*, encreased and confirmed.

Note this. But if these *seeming naturall diseases* be not *cured* by these meanes; yet the *Credit of the Witch*, and Satans in her, is yet notwithstanding saued.

1. Either, *they sought too late.*

2. *Or*, else they did not *apply the medicine well.*

3. *Or*, else they did not *beleeue* it could doe good.

4. *Or*, it hath *holpen manie others.*

5. *Or*, yet it *may doe good*: And therefore seeke for more: Goe to *some other Blesser*, that hath better skill: Make peace, with more confidence.

6. *Or* now, goe *to the Physitian at last*, to *consume* their estate, and so breed discontent and despaire.

7. *Or*,

7. Or, *languish in despaire*, seeing *God is forsaken*, *or* sought too late vnto.

Vses.

And so Satan triumphes in his spoyles, confounds the vnbeleeuing generation, that liues securely, notwithstanding such a *Messenger from Hell*, might rowse it out, thereof. 1. Satans Triumph.

And so *God is glorified*, in making the world without excuse, that still will liue in Ignorance, and desperate *Atheisme*, in horrible prophaneesse, and workes of the *Diuell*, and *hastening hereby the comming of his holy Sonne* IESVS, with his reward with him, to recompence to euerie one according to his workes. 2. Gods glorie.

CHAP.

Chap. II.

Of the detection of Witches, and meanes thereto.

OF *the detection and punishment of Witches:* That they are to bee punished with death, especially the *Blesser* and *good Witch*, as they terme her.

Sect. I.

Of vnlawfull meanes of detection.

HAuing discouered the *power of Witches*, and so followed them to the vtmost of their glorie and aduancement: Seeing now *Pride goeth before destruction*, and the *glorie of the wicked is their shame*: Let vs now consider of their *Fall and confusion*, and of such meanes as further the same.

Gods wisedom herein.

Wherein we may behold the *admirable wisedome and power of God*, who as hee leaues them to their owne lusts, to *embrace Satan*, and sub-

mit

mit vnto him, for the obtaining of their desires; so hath hee so disposed in his *wonderfull Iustice*, that *the God* whom they worship, when he hath them sure his owne, seeing he is greedy of his Prey, and would gladly haue other imployment to doe more mischiefe, therefore he cares not how soone the bargaine be performed, and rather then faile, though all other meanes of *detection* should cease, *himselfe will bee the instrument* to bring his Beare to the Stake: And *this he doth*,

By *Being an instrument for the detection of the Witch*, and yet in such dangerous policie, as that heerein also he hunts after vnstable soules, while he seekes to giue them content in the *discouerie of the Witch* which hath done them so much mischiefe.

Satan the Authour of discouerie.

Note.

To this is it, that he hath not onely *The Blesser readie to discouer* and detect the *Bad Witch*, that so he might thereby encrease the *poore peoples rage against the Witch*, whereas indeed they should *be angry at their sins*.

By vsing the Blesser to discouerie.

But

Of. 6. 1. But whereas in their *affliction they should seeke vnto the Lord* that smites them, by this discouery of the *Bad Witch*, he encreaseth the *reputation of the Blesser*, and so prouoketh the people more eagerly to runne after her.

And now the *Good Witch* vttereth easily all her deceitfull wares, to the deluding of the parties that are thus inquisitiue, and many times *to the condemning of innocent bloud.*

And to this purpose, because people will bee loath to *credit her word*, concerning the supposed *harmer and Bad Witch*, therefore she hath vsually either *some glasse* wherein to shew the partie offending: or else hath *certaine deceitfull and Satanicall experiments*, to confirme her former detection of the *Witch*; As namely, by *casting her into the water*, *sticking of needles*, *or bodkins*, *vnder the stoole where she sits*, *burning of the thing bewitched*, *&c.* By which, either she confirmes the superstitious people in a wrong conceit, it being easie for Satan

tan to further theſe ſignes heereto; or if they conceiue aright, yet by *vſing theſe indirect meanes for diſcouerie*, they ſhall yet deeplier engage their ſoules vnto the power and malice of Satan.

And therefore though the Bad Witch may bee detected by theſe meanes: yet neither is the wiſe Chriſtian to vſe theſe meanes for the *diſcouery of this Monſter*; neither is the *Magiſtrate to admit of this detection*, as a ſufficient euidence for the *certaine diſcerning and iudging* of the *Witch*.

It will then be demanded, *What detections and preſumptions lawful* wee may *haue to diſcouer a Witch?*

To which wee anſwere, That as *the Lord* hath ordained the *Puniſhment* of theſe offenders, ſo no doubt hee hath alſo *diſpoſed the meanes* whereby they may be detected, that ſo they may be *iuſtly* puniſhed.

Sectio. II.

Of lawfull meanes of detection, And
1 *of Presumptions.*

Of lawfull meanes of detection: and first of presumption.

THe *meanes of these Detections are Principally Two.*

Examination, and *Conuiction.*

Touching Examination; This is, when the *Magistrate* makes enquiry concerning this crime, and that not vpon euery corrupt passion, or sleight occasion, but vpon *weightie Presumptions*, *probably* coniecturing of the Witch.

These are:

1 *Notorious defamation of this crime*, by the most of neighbours which are of the best report.

2 The *Accusation of a fellow Witch*, either at examination, or *at the day of death* is not to bee neglected, because now *Authoritie* hauing seized on hir, though she may *lie* before she be discouered, yet now hauing confessed herselfe, she is an *Instrument of the Lords Iustice, to satisfie Authoritie*, and cleare the innocent, by speaking truth,

Note.

truth, &c. (though otherwise shee would not) to accuse the delinquent.

3 A *third presumption is from the effect of cursing*: For when a bad tongued woman shall *curse* a partie, and *death* shortly follow, this is a shrewd token that shee is a *Witch*, because *Witches* are accustomed to execute their mischeuous practises by *cursing* and *banning*, & this may be sufficient for *examinatiõ*, thogh not of *cõuiction*.

4 If after *Enmity*, *quarreling*, or *threatning*, a *present mischief* do folow.

5 If the partie suspected be anie *kin*, or of *special acquaintance with a cõuicted Witch*, because it is the manner of them to conuey their *Trades* and *Spirits* one to another, and especially to those that are neareſt about, and most familiar with them.

6 It is obserued, that the *Witch* receiues som *mark* from Satan to owne her by, in some priuy place, which is vsually raw, whence the spirit draws bloud, &c. and this, if there be no other reason in Nature, is a shrewd presumption, to examine at least.

7 And so if in examination wee find the partie *contrarie and in diuers Tales:* not onely *Fearefull*, for this may be in a good case; but *Doubtfull* and *Different*, this may bee a *Presumption* to argue a guiltie conscience:

Thus of Presumptions.

2 *Of Examination.*

Now concerning *Examination*, this may either be made by *Question from the Magistrate*, by certaine *wise* and *crosse Interrogations* to this end: ;

Or else *by Torture*, when together with words, some violent meanes are vsed, by paine, to extort confession, which may haue necessarie place when the partie is obstinate.

3 *Of Conuiction.*

Hauing vsed the best meanes by *Examination*, the next is *Conuiction*, whereby after iust examination, the *Witch* is discouered; To this must concurre, not bare *presumptions*, but *sufficient Proofes*: Not such as heeretofore haue beene reckoned, or like to those; As *scratching the suspected party*,

party,&c. The confession of a partie dying, that such a one hath bewitched him. But for *manifest conviction*, these *Proofes* are to be esteemed sufficient.

Proofes hereunto.

1 The *Free confession of the crime by the party suspected*, after due examination, being found in diuers tales.

I but say the *Partie will not confesse*, Here then the *testimonie of two sufficient witnesses is currant*, prouing *one of these two things:* either,

That the party accused *hath made a league with Satan*; or hath done some knowne *practise of Witch-craft*, producing likely arguments for the confirmation thereof: As

1 That *the Witch hath called vpon the deuill for helpe.*

2 That *she entertaines a familiar spirit*, and had conference with it in any Forme, or likenesse.

3 That *she hath shewed ones face in a glasse being absent.*

4 That they haue *fore-told things to come.*

5 *Holpen to things lost*, whereof they haue had no ordinary meanes

of knowledge.

6 That they *haue healed by Prayers, Spells, Amulets.*

And so, howsoeuer the *League with Satan be secret*, and therefore not able to be discouered, yet is both Satan willing to haue it knowne by *effects*, for the increase of his kingdom, & hastning the cõfusion of his slaues, and so by such like effects hee doth discouer them: 1 To haue *speedier possession* of them, lest afterward by remorce they might bee brought to repentance, 2 as *hating so detestably euen all mankinde*, that he cannot endure they should inioy the world, or the benefits thereof, no not an houre: 3 but especially, the Policie of Satan in this discouerie is, 1 to *satisfie the rage of the people*, who now hauing found the *Witch*, instead of being auenged of their sinnes, doe intend nothing more then the satisfying of their malice in destruction of the *Witch*, 2 and so therein to *procure credite and estimation to the good Witch*, to make more worke for her, by whose meanes,

Note.

Note Satans policie herein

meanes, this enemy to mankind, this *hadde Witch* hath beene discouered.

And yet we may obserue *the ouer-ruling hand of God herein*, that though Satan do hasten the speedie discouerie of the *Witch*: yet the Lord in his holy wisedome, oft-times disposeth, that such shall liue long, yea die vndetected: Eyther because some of them, *may belong to the Election*, and therefore may repent of this great sinne by holy meanes, and so bee freed both from temporall and eternall punishment. Gods ouer-ruling hand herein.

Or some remaine longer vndisclosed, to *execute greater mischiefe in the world*: as they are more cruelly bent thereto.

Or else, there may be *some Couenant with Sathan by the Witch for some terme of yeares*, which hee is contented to binde himselfe to, to haue her more sure, and secure thereby.

And thus of the proofes to discouer the Witch, without which shee may not safely be condemned.

Chap. III.

Of the True Remedies against Witch-craft.

HItherto of the meanes to *Discouer Witch-craft:* Now let vs consider of the meanes whereby we may *preuent*, and *be deliuered from the same.*

Sectio I.

Authoritie of the magistrate.

VVHEREVNTO, seeing the Lord hath gratiously afforded the *blessing of Gouernement* as a speciall means to *discouer witchcraft:* and so by cutting off the offender by the Law, very mercifully also to preuent the same: Therefore let vs acknowledge vnfainedly the goodnesse of God heerein. *Pray we for the Magistrate*, that the Lord may giue him a discerning spirit herein: and yeeld we al conscionable obedience to him vnder God, that for our sins he may not be giuen vp to security & such

such strong deluſiós, as either to *neglect* the proſecuting of this ſin, or to *iuſtifie* the ſame.

Surely, as we haue great cauſe to be thankefull to our God for that which our *Gracious Soueraigne* hath commended for the perpetuall good of the *Church* to this end: ſo are we alſo to bleſſe his *Maieſtie* for that further Courage and Conſcience of our *true Chriſtian and renowned King*, that hath alſo iuſtified the *kingdome of Chriſt againſt that vſurped Hierarchie of the Roman Antichriſt*, being that *Arch-coniurer*, & deceiuer of the world: O how hath he bin diſplayed and liuely painted out by the Pen of a ready Writer! And ſhall not the Lord preſerue his Anoynted *to burne the whore with fire*, and make her deſolate? O that the Lord would make vs worthy of ſuch a bleſſing, that our eyes might beholde the *fall of Antichriſt!* That the Kingdome of *Ieſus Chriſt* may be ſet vp in full beautie, that the *First-borne may come in*, and *Ieſus Chriſt* may come to iudgement: *In Demonologia.* Iew.

ment: Euen ſo bleſſed Father, haſten this thine eternall Word, and let all the people ſay, *Amen.*

Now let vs further conſider of the *Remedies of Witch-craft.*.

Theſe conſiſt eyther in *preuenting of the euils and dangers thereof,* or,

In the *Recouerie* and *Releaſe* from the ſame.

That theſe may be preuented, it is manifeſt:

That Sorcery may bee preuented.

Firſt, becauſe otherwiſe, *All ſhould be afflicted:* For Sathan maliceth all, would haue none free, and therefore the Lord that *hindereth* his malice heerein, hath alſo *ordayned meanes* heereunto.

Secondly, the *very Witches* themſelues haue *confeſſed*, that they could not preuayle againſt ſome: And we ſee (by Gods mercie) the moſt freed from them.

What may be the *meanes* heereto?

SECT.

SECTIO. II.

Of the particular Remedies againſt Witch-craft.

Theſe are either,

1 *Deceitfull* and *dangerous.*

And theſe are of two ſorts.

1 Eyther ſuch as ſeeme to *helpe*, and yet doe nothing in truth.

2 Or elſe, if they *yeelde helpe to the bodie* for the preſent.

1 They both leaue it hereafter to further miſchiefe.

2 And eſpecially do *hurt the ſoule*, both: firſt, for the *preſent*: but, 2 chiefly for the *time to come.*

2 Theſe *Remedies are ſincere* and ſafe. And theſe are *Generall*, or *Particular.*

Naturall or *Spirituall.*

And theſe eyther,

Preſeruatiue or *Reſtoratiue*:

Or, *Priuate* or *Publike.*

SECT.

Sectio III.

Preseruatiue Remedies, are such, whereby men are kept from the power & hurts of *Witches*: and these are such

1 As concerne *the persons of men*,

2 Or, *the places of their abode*.

Preseruatiues for persons.

1 To preserue the *persons of men*, the chiefe & onely soueraigne means is, that whereas by nature, *wee are all the Diuells slaues*, led captiue by him at his will, subiect to all sorts of his delusions and torments, vpon anie occasion: Therefore we would *discerne this naturall condition out of the Word*.

How to renounce nature.

2 *Discerning* of it, wee would not *rest therein*: but rather be brought to a *deniall* thereof, to *renounce* the same by true sorrow and repentance, and so labour to *attaine vnto the glorious libertie of the Sonnes of God*.

How to be in Christ.

And this, by *embracing Iesus Christ*, and so be partakers of the *Couenant of Grace, in his bloud*, 1 by receiuing the

the Gospell, 2 beleeuing the precious promises therein contained, 3 applying the same to our particular conditions, 4 and so returning *thankefulnesse* vnto our GOD. For these his rich mercies in the pardon of our sinnes, by *yeelding vp our soules and bodies as a liuing sacrifice* vnto our God, in obedience to his blessed will, euen with all sinceritie, and readinesse of minde, and purpose of heart, together with conformitie of the outward man in our reasonable seruice of God all the dayes of our life.

As heereby, hauing the promise, 1 to be kept by the *mighty power of God* to saluation, 2 to bee alwayes within the speciall protection of the Lord to bee kept in all our wayes: 3 To this end to haue the ministring of the blessed Angells, to preserue vs from the euill one, that there may no Witch-craft preuayle against *Iacob*, nor sorcery against *Israel*, otherwise then before hath beene layd downe: not that the Elect may be altogether

free

free from this affliction, but that it ſhall turne to their good, their ſoules ſhall be ſafe, and they are nothing ſo often ſubiect thereto as the wicked and reprobate.

And therefore, laboring to walke honeſtly as in the preſence of God; remembring that his Angells attend for our protection and comfort, and ſo being carefull not to grieue thoſe heauenly ſouldiers, but to encourage them in their watch and guard ouer vs, 1. *Corinthians* chap. 11. and verſe 10.

This *ſoueraigne Remedie* ſubordinates alſo many ſpeciall *prouiſoes* and *caueats*, according to our ſeuerall occaſions in the world: As next to *renue our right in Chriſt daily by vnfained repentance*. To *arme our ſelues daily* by conſcionable meditation in the Word, and the prouidence of the Almighty in the protection of his children, *Pſal.* 91. To *feare our ſelues continually*, in reſpect of our owne worth or ſufficiencie, and ſo to renounce carnall confidence, and policie, &c.

wholy

wholy to resigne vp our selues into the sole protection of the Almighty. To *maintaine our Christian libertie* and humility with all wisedome, not being seruants vnto men, but to bring them to *Christ*, not to entangle our selues with the world, thongh wee must vse it: to *auoide* as much as may be euen lawfull pleasures, and recreations, especially, if they be *doubtfull* & of *euill report*, as *carding &c.* wherin vsually Satan hath a cast. To be *choise of our company*, especially, of *Papists, profane persons, cursers, swearers, &c.* because by these instruments God tries our sincerity, and Satan if we grow indifferent, eyther prepareth to the Trade, or preuayles to afflict vs by them.

To *be wise in our Liberalitie*, and Almesdeedes, not distributing to each sort of poore, because many times Witches go vnder this habite, as being left to this miserie, for the confusion of their conceited soueraignetie, and prouocation of their Enuie and Malice, to doe further mis-

miſchiefe: eſpecially, to take heed if any ſuch ſuſpected ſeeke vnto vs; to bee ſtraight-handed towards them, not to entertaine them in our houſes, not to relieue them with our morſels: Eſpecially, if wee diſcerne them as their nature and neede is, to be *free mouthed*, and *light fingered*, to craue of the beſt, and not to be ſatisfied, and to be bold & impudent, &c.

Note.

And therefore heere it ſtandeth vs vpon to vſe a *Chriſtian courage* in all our *Actions*, not to *feare their curſes*, nor *ſeeke for their bleſſings*, for after theſe things do the Gentiles ſeeke, &c. yet not with *ratings or reuilings*, but, *The Lord rebuke thee Sathan*. If wee do good to any, let it be eſpecially to the *houſhold of Faith*: and ſo to *examine ſuch of their beliefe*, of their *experimentall knowledge concerning ſaluation*, and ſo we may by Gods mercie, both *preuent our* ſelues from being hurt by them, and happily *diſcouer them*, and haſten their confuſion.

Iude 8.

Gala. 6. 10

Witches will not indure thi vſually.

And therefore if we haue got any inkling of their *leagues* or *ſpirites*, or

pray-

prayers,&c. we are in no case to conceale this, lest wee bee confederate with Satan: or at least, for our infidelitie, and carnall wisedome, but in the name of God let vs *manifest* what wee know (if occasion serue) to the *Magistrate*: especially if there be *any hurt done*, wee are bound in conscience to iustifie God; to bring his Iudgements to light, to hasten his enemies to their confusion, and procure any lawful ease to his poore afflicted seruants. Be liable to his malice.

Thus may we preserue our persons from the malice of Sathans Instruments.

Sectio IIII.

Preseruatiues for houses.

Concerning our houses, because it is the *policie of Sathan to worke by degrees*, and so by shaking our *faith*, and distracting, or hindering vs in holy dueties, to disquiet or feare vs; and thereby to worke vpon our In-

fidelities, and diſtempers, bringing vs thereby to neglect of holy means, and prouoking to impatiency, whereby wee may giue the Lord occaſion to leaue vs to his ſnares: Therefore hath he vſed to haunt and *moleſt our dwelling places*, with *Apparitions* and ſtrange annoyances of noiſe &c.

First by an holie dedication.

And therefore it is very fit to preuent him heerein by holy meanes.

And theſe are, *Firſt, the dedication of our houſes*: and this is done,

1 Not onely by *conſcionable prayer* vnto God, when wee come vnto them: 2 but alſo by *ſolemne vowing* and *conſecrating them to the ſeruice of God*, as in the firſt epiſtle of *Paul* to *Timothy chap.4.verſe* 5.

3 To make *choice of our habitations* where wee may enioy the powerfull ordinances of God. And,

4 If we come to any *houſes* where any *monuments of Idolatrie* haue remayned, thence *to remoue them.*

5 Yea, if (as the manner was in Poperie) for the verie building of their houſes, to *faſhion them according*

ding to the Idolatrous temples : If in such cases we alter so much, as *may take away the resemblance of Sathans Throne* : I thinke it (sauing better Iudgements) though for the publique, in indifferent things, wee are to leaue things to the *Magistrate*, to bee ordered and disposed of by him : yet in our priuate affaires, where wee haue power in our hands, I say, I thinke it may stand with Christian wisedome and courage.

6 But howsoeuer, wee may not *be ouer-curious* in these things, I doe *speake as a foole* : I take it, nay, I dare auouch (by the grace of Almightie God) that wee shall vndoubtedly much *sanctifie them by holie order*, and *discipline* in the *Familie*, by holie Exercises of *Prayer* and *Meditation* in the Word, *catechizing* of the *Families*, purging out incarnate diuells thence, I meane prophane and rebellious seruants, *Psalme* 101. that hate to be reproued, not buying their seruice so

deare, as to giue them libertie to *profane the Sabaoths*, to let them liue in ignorance, profaneneſſe, &c. leſt for theſe things the wrath of GOD come vppon vs, and the Lord leaue vs to be afflicted by euill Angells.

This in generall hath beene the practiſe of the Saints, and out of the particulars of their practiſe theſe particulars may be auouched, as *Deuter.* 20.5. Wee haue runne for the *dedication of the houſe*, wherein was acknowledged, that wee receiued it as the free gift of God: not that great *Babel* which we haue builded for the honour of our name, *Dan.*4. *Pſalme* 49. &c. But that which God of his mercie hath giuen vnto vs, 1. *Chron.* 29. and therefore we ſhould giue it vnto him againe, in conſecrating it to his ſeruice. Examples we haue of *Abraham building an altar* where hee dwelt, to worſhip God, *Geneſ.*12.8. of *Noah* when hee came out of the Arke to inhabite the earth, that great poſſeſſion which then the Lord reſtored, and enfranchiſed him withall,

all, *Genes.* 8. 20. of *Iacob*, when hee came to *Bethel*, which he consecrates as an house vnto God, though otherwise it was *the house of his habitation.*

So did *Hezekiah* sanctifie the people, when they came to receiue the *Passeouer*, fearing lest they had not glorified him in their families and habitations, 2. *Chron.* 31.

So did *Iacob* purge his familie of Idolatrie, casting out all the Idolls of his wife *Rebecca, &c. Genesis* chap. 35. vers. 1. 2.

Thus of the *remedies preseruatiue.*

Sectio. V.

Restoratiue Remedies generall.

NOw the Restoratiue means follow, and these are either 1 *Generall concerning whole Countries.*

Or else, *Speciall, respecting particular persons.*

The *Generall remedies to dissolue the workes of Sathan are.*

1 The *free libertie of the Goſpell, Luke* 10.v. 18. *Sathan like Lightning* falles downe thereat: So doth *Moſes* to this end commend the reuerend and obedient hearing of the Lords Prophets, *Deut.*8.18.

2 *Conſcionable execution of Iuſtice,* againſt all other offenders, but eſpecially againſt theſe, and among theſe againſt the *Good Witch*: ſhe is the meanes of encreaſing the other: and yet it is lamentable to obſerue, that the *Good Witch* is ſpared, and accepted vſually of all, becauſe ſhee helpeth at a pinch, holdeth life and preſent hopes, though the *Badde Witch* now and then, becauſe wee would not looſe our preſent happineſſe, we cannot endure afflictions, is haled to iudgement.

Thus of *Generall Reſtoratiues.*

SECT.

Sectio VI.

Particular follow for priuate persons.

THough not absolute and necessarily effectuall, as was the gift of casting out of Diuells which ceased with the Apostles and Prime Churches: yet profitable and conuenient to be vsed, euen vnto the worlds end of all Christians, very comfortable in the issue and successe thereof.

These are,

1 To search out the true cause of this affliction, namely their sinnes, *Lam.*3.39.40. 1.*Sam.*5.15.

2 To approoue our faith in the free mercie of God by heartie Prayer and Fasting, for pardon especially of sinne, and remouall of the affliction, as may stand with Gods glorie, submitting heerein to the will of God, 1.*Sam.*16.

3 Submitting patiently to the affliction, and comforting our ſelues with the ſpeciall protection of our God, and faithfull promiſe that this ſhall turne to our good, aſſuring our ſelues that the Lord wil not ſuffer vs to bee tempted aboue our ſtrength, but wil grant in his good time a ioyfull iſſue: not meaſuring our eſtate in Gods fauor ſimply by the ſucceſſe heerein, much leſſe by the affliction it ſelfe, which is common to all, but reſoluing, though hee kill vs, yet to truſt in him, and trying our ſelues by the different bearing and qualifying of the affliction that it hath

1 More weaned vs from the world:

2 More humbled vs in a hatred of ſinne.

3 More ptouoked vs to hunger after heauen.

4 More purged and prepared vs thereunto.

And thus of the *true Remedies.*

CHAP.

Chap. IIII.

Of Falſe Remedies.

SHall wee now take ſome view of *the Falſe and ſuperſtitious Remedies*, vſed by the *Gentiles*, and *encreaſed by the Papiſts*, to *releaſe* and *preuent* theſe miſchiefes?

Surely, neuer more need to diſplay and confound theſe practiſes, and yet to name them, is ſufficient to confute them:

Which are they?

Examine we the *Foundation*.

Apoſtolike power herein.

Firſt, in *Imitation of Apoſtolike callings*, there is alſo *preſumed Apoſtolike power*, to worke miracles, to caſt out diuels, and ſo by a *miraculous gift*, to heale ſuch miſchiefes as do proceede from *Witches*.

Refuted.

Vnto which *we reply*, that *that extraordinarie calling ceaſing*, the effect ceaſeth withall:

As I *being not neceſſary for theſe Times*, ſeeing they were ordayned onely

onely *for the Confirmation of the Doctrine of the Goſpel*, newly planted and to bee rooted in the hearts of Infidels, or to bee iuſtified thereby againſt their forged miracles; which being now approoued and acknowledged of the Chriſtian Churches, and hauing a conſtant and ordinary Ordinance of the *Word*, to inſtruct the ſame ſufficiently.

There is no neede of ſuch *extraordinary Signes*, ſo witneſſeth the Spirit, 1.*Cor.*14.22. *That change of tongs*, and ſome generall Miracles, *are for a Signe not to them that beleeue, but to them which beleeue not*: as if the holy Ghoſt ſhould ſay, that the *Goſpel* in *the firſt preaching* thereof, was accompained *with ſtrange and miraculous operations*, as a Signe to manifeſt the power thereof to the *confuſion of all the fayned miracles of the Gentiles*, wherein they vaunting, might bee *detained* from embracing the glorious Goſpel of Ieſus Chriſt, as being offered to the world without *Efficacie*, from baſe and contemptible meanes:

meanes: but that the power of the Lord being manifeſt in the weakeneſſe of his ſeruants by theſe miraculous operations, as it was ſufficient to make knowne vnto them, that the *Goſpel* was nothing *inferiour to the Oracles of the Deuil*, ſeeing it was honoured with ſuch excellent and ſupernaturall workes: ſo by the inward working thereof in their conſcience, *in diſcouering the ſecretes of their hearts*, and meeting with their hidden, falſe and ſecret corruptions, which of all others *was the greateſt Miracle*:

It might thereby gaine the true Eſteeme among them, *that GOD was in, and with the meanes*: 1.Cor.14.25. 26. and thereby might prooue effectuall to conuert the vnbeleeuing, as *the Lord had ordained him vnto ſaluation*. *Actes* Chap. 13. Verſe 46, 47,&c.

Secondly, As it is *not neceſſarie* that theſe gifts ſhould nowe remaine: ſo if they did remaine, *they might then challendge the effectualneſſe* 2 Reaſon.

neſſe of the Apoſtles preaching, as if that the Goſpel were not ſufficiently confirmed by them, ſeeing ſtill it needs to be confirmed by miracles.

3 Reaſon. 3 And ſeeing the *Promiſe* and *the Gift* goe together, therefore, in that the *Promiſe* was onely made to the Apoſtles, concerning thoſe times, to doe thoſe things, and not to the generations of the churches ſucceeding; therfore ſeeing the *Promiſe* was only in *force* vnto them, it followeth alſo neceſſarily, that the *gift* was *limited* accordingly.

Marke 16.

1. Obiection from the Iewes anſwered. And therefore, though it be pretended, that the *Church of the Iewes* had this power, and why not then the *Church of the Gentils*, vnder *Chriſt*, ſeeing *Chriſt* was nothing inferiour to *Moſes*? yet ſeeing no certainetie can be gathered out of the *Word*, of any ſuch *Iewiſh power*, but that rather they are *condemned* heerein, as doing it by the helpe of *Sathan*, and ſo our *Sauiour* in that reply, driues out one naile with another; and when they accuſed him to caſt out Diuells, by

Mat. 12. 27

hel p

helpe of *Beelzebub*, returnes it vpon them, *By whom then doe your children cast them out?* As if he had said, *Cast the Beame out of your owne eyes*. It is you that cast out diuells by the help of *Beelzebub*, and would you excuse your selues by condemning of me? or do you measure me by them? Therefore *they shall be your Iudges*, they shall iustifie mee whom you condemne, their maister hath acknowledged me to be the Sonne of God, though they worke by Satan, and therefore shall rise vp in iudgement against you, that condemne me to worke by Sathan, who by them hath iustified me, to be the *mightie power of God*. Acts 19. 13

As for that they alleadge, That *such tokens shall follow them that beleeue: In my name they shall cast out diuels, &c. Marke* 16. 17. This is to be vnderstood *concerning the church immediatly after Christ*, to be fulfilled onelie vnto *them*, and *their immediate Successours*; for some short time, so long as the *Church* continued vnder *Heathen Gouernors* and *Persecutors*, which were

Obiection from the Promise answered.

were to bee conuinced and bridled by theſe mightie workes. And *therefore*, though in *all Ages* of the *Church*, there haue appeared alwayes ſome, that haue *caſt out deuils*; yet hath this beene, *not by the Power of God*, which ceaſed in the decay of zeale and ſyncerities, with the *Primitiues*; but by *the Power of Deluſion, through the efficacy of Satan*, whereby *Antichriſt* then riſing, and aduancing himſelfe in the heartes of Gods people, *as being giuen vp thereto for their diſobedience to the Goſpel*, by meanes of theſe fained and diuelliſh wonders, confirmed in the hearts of the vnſtable people, his *voluntary Worſhip*, and *Doctrine of Diuels*; and ſo *enabled himſelfe thereby aboue all that is called God.*

3 Obiection from experience anſwered.

2. Theſſ. 2. 9.

Colloſſ. 2. 23.

1. Tim. 4. 2.

And that theſe are but lying wonders and deceiuable may appeare yet further by the meanes whereby they are wrought.

2 Proued falſe by the means imployed in them.

The firſt whereof, *Is the Name of Ieſus*, by the vertue whereof the *Diuell* is pretended to giue place, and againſt his will to bee thruſt out of poſſeſſi-

possession. Wherein, though wee denie not, that it is lawfull to call vpon *The Name of Iesus in Prayer*, for the deliuerance of any, that are possessed, and bewitched, yet that wee may presume, that our prayer shall take effect, otherwise then may stand with GODS glorie, and the good of the *Church*: this is contrarie to the *Nature* of the thing wee pray for, which being a Temporall, ought to be begged, but with Condition onely, if God will, as may stand with his glorie, as in the sixe and twentie chapter of Saint *Mathews* Gospell: and also, *contrarie to our dueti e and allegeance*, which doe pray, That the will of GOD may bee done in all things, that our wills may be subiect vnto his.

Note. An Obiection answered.

And seeing the *Papists* wil haue this *Name of Iesus effectuall*, not so much, becausse it is inuocated by a *Beleeuer*, hauing Faith and vnderstanding to call on GOD aright; As onely, by the *very Name* vttered in so many letters

Note. The error of Papists.

letters and ſyllables; though without *Faith*, yea without *Vnderſtanding*, which by vertue heereof, ſhall bee able, being repeated, to caſt out Sathan without exception or reſiſtance. This certainely can bee no *Miracle*, but a *Satanicall deluſion.*

1 Becauſe the *Name of Chriſt*, thus barely pronounced without faith and vnderſtanding, hath *no warrant from the Word.*

2 *Neither* doth it allow vnto any ordinarie Chriſtian *any ſuch ſpeciall calling heereunto.*

3 Nay, it is *flat contrary to the nature of the Word*, which is onely effectuall, not when it is ſpoken, and barely pronounced, but when it is *vnderſtood* and *beleeued* both of the Deliuerer, and the Receiuer alſo, as that and other like Scriptures are to be vnderſtood, *Philip. chap. 2. verſ. 10. Hebr. 4. 2.*

Reliques of Saints reiected.

Much like may be anſwered concerning *the reliques of Saints*: another *Remedie* which they haue, *to caſt out diuells.* For howſoeuer they alledge, that

that a dead man was raised at the Graue of Elizeus, that Peters shadow and Pauls handcherchiefs did many strange things: yet doth not this proue, that their Reliques may doe the like. 2 Reg.13. 21. Act.19.21. Act.5.15.

First because the *times are now different*, there is *no need* of such meanes, as was in those dayes.

Secondly, *The Gift* is therefore ceased, as seruing for necessary times, and the *Reliques*, are for the most part *counterfait*, and therefore they can produce but *counterfait Miracles*.

Touching *the Signe of the Crosse*, howsoeuer this bee applyed to cure in these cases; Signe of the Crosse disclaimed herein.

Yet, this is *blasphemous impietie*, to ascribe to the *Creature*, what is proper to the *Creator*. Namely to doe Miracles.

Neither the *Apostles*, nor the Sonne of Man himselfe, *his Godhead being set apart*, beeing able to doe these things, but onely *the Finger of GOD*. *Exod.*8. *Matth.*12.

As for the vse of *Holy water*, *Graines*, *Salt*, *Images*, *Agnus Dei*, *&c.* To this

Other Remedies reiected, as Holy Water, Graines, &c.

purpoſe the Truth is, theſe are *prophane ſuperſtitions*, becauſe they are not ſanctified by the *Word*, to that end: That which *Eliſha* did by caſting in Salt, being not from the *vertue of the Salt*, which was not hallowed but by an *extraordinary calling, and gift* enabling there vnto.

Exorciſme refuted.

Laſtly, whereas alſo it was ordinary among the *Papiſts*, to vſe *Exorciſmes* to this end; Namely, *to adiure and command the Diuell in the Name of God, to goe from the Partie.* This is now ceaſed, becauſe the *Gift of Miracles*, as alſo the promiſe annexed to the Gift is ceaſed withall.

For the better vnderſtanding hereof obſerue wee farther herein; That howſoeuer by theſe deceitfull Remedies afflicted parties ſeeme to be relieued, and deliuered from Satans power: yet indeede it is nothing ſo.

This appeareth:

Becauſe, though the *torments* may ceaſe, yet the *Diuell leaueth not the Parties*, but onely *ceaſeth for a time willingly*, to eſtabliſh men in Errour, and

and in worshipping of himselfe, and so entreth deeper into them.

And this is the *Effect* of all such *Remedies* as are procured by *Coniuration*, and the *Charmes and spels thereof*: wherby though the *Diuel* seeme to be bound from hurting, yet the party thereby indeed is *more bound* to his power & malice, & though he seeme by the *vertue of such holy Names of Iesus, &c.* to be cast out, yet doth he *only cease to afflict the bodie for a time*, that so he may *procure greater confidence in this his Trade*: And thereby take *possession both of body and soule.*

Quære. Concerning the releeuing of witches.

It may bee heere then demaunded, Whether seeking *acquaintance with the Witch*, and vsing of her to our houses bee daungerous, and whither (I say) It bee lawfull *to relieue them, or no*: If wee suspect them to bee such, seeing it is conceiued that they haue power ouer vs by the same?

To which wee answere, that in our Beliefe we are first bound by *the Law of GOD to doe good to the Household of*

Eſay.58.

Faith, *Gal.6.*10. and ſo after theſe, to relieue where there is moſt corporall need, As for the *releiuing of theſe Witches*, ſeeing *ſuſpition may deceiue:* therefore we may not ſimply neglect theſe, If they be onely ſuſpected; ſo wee doe it from a good ground: Namely, *obedience to Gods Commandement*; and a compaſſion to them, eſpecially to doe their ſoules good: *adioyning ſome ſpirituall Exhortation* withall, to inſtruct them if they bee ignorant, to deterre them from ſuch damnable and odious courſes. Auoiding wiſely

Vaine glory to bee ſeene of men, as *Matth.6.*5,6,7. Eſpecially taking heed, that we relieue them not, as the Gentiles were woont to worſhippe their gods; that they may not hurt vs, in carnal policy, ſeeking to bind thē to vs: as knowing that *Feare* in this caſe, *as it may giue iuſt cauſe to the Lord, to leaue vs into their hands*, for the puniſhment of our infidelitie: ſo if our bodyes eſcape, yet a worſe thing may certainely follow; Namely, *the*

Tull. Ne noccant.

ſtealing

ſtealing away of your heartes from God by this meanes, and ſo the enthralling of our ſoules vnder the power of Satan.

And being wiſe alſo, in the manner of our reliefe, whereby we may happily *try them*:

1. Namely to giue them onely *for neceſsitie*, of *the meaneſt*, ſeeing theſe being puffed vp with their conſorted powers, thinke nothing to good for them. As I haue obſerued, they muſt fare of the beſt, &c, *Note.*

2. And *to keepe our ſelues within the bounds of mans authoritie, to ſee them releiued at their houſes*, and that by ſetting them a worke, and ſo paying them an ouer-plus for it, that they may prouide for themſelues: For hereby happily you may alſo *diſcerne* thē, As being an idle & vagrant generatiō, alwaies gadding: their own houſe is a Wild-cat, they muſt needs be ſtirring whom the Diuel driues.

3. And laſtly, to relieue their bodyes as *vpon any iuſt occaſion not to conceale their wretchedneſſe, but to accuſe*

and draw them to the Iudgement Seates, for the ſaluation (if it may bee) of their poore ſoules.

And *though Iudgement* may *ſeaſe vpon them*: yet ſo long as they liue they may be relieued, onely with the courſeſt, and that for neceſſitie, eſpecially heere *an Interpreter, one of a thouſand* prooue their beſt Purueyor to miniſter a word in due ſeaſon, for the comfort of the ſoule.

Chap. V.

Of a Principall Remedie againſt Witchcraft: Namely, the due Execution of Iuſtice vpon the Offenders.

THus haue we ſhewed both *what deceitfull and daungerous Remedies haue and* may be vſed, to eaſe this affliction.

As alſo what *Lawfull Remedies* are to be applyed hereto.

It now remaineth, that wee adioyne *A ſpeciall publicke Remedie*, for the preuenting and rooting out of this

this miſchiefe; Namely, *Execution of Iuſtice.*

And here firſt, Let vs determine, what *meaſure of puniſhment is due to this Sinne.*

Secondly, we wil adde ſome *Motiues to encourage the godly Magiſtrate,* to the Execution of the Puniſhment.

SECT. I.

Of the puniſhment of Witches with death.

What Puniſhment is due to Witch-craft.

The Word of GOD doth clearely prooue, *That thou ſhalt not ſuffer a Witch to liue. Exod.* 21.18.

And ſo *the practiſe of Holy men,* hath been agreeable thereunto in the due Execution of this ſentence againſt them in all ages. As appeareth:

Not onely among *the Heathen,* who euen by the Light of Nature were endued for the very ſafety of Life, to puniſh this Sinne with Death.

But eſpecially *among Chriſtians* where generally ſuch *Malefactors* are condignely puniſhed.

Prooued. And that *this practice ought to ſtand in force*, appeareth.

1. Becauſe, this being a *Iudiciall Law* whoſe penaltie is *death*, ſeeing they haue in them a perpetuall equitie, and doe ſeeme to maintaine *ſome morall precept*, is *Perpetuall*: As ſeruing to maintaine the *Equitie of the three firſt Morall Precepts of the firſt Table*; which cannot be kept, vnleſſe this Law be put in execution.

2. *This Iudiciall Lawe*, hath in it the Equitie of *the Lawe of Nature*, and therefore is *perpetuall*: It beeing naturall that an Enemie to the State, a Traitour, &c. Should die the death.

And ſuch is a *Witch, vnto God, the King of Kings.*

3. The *Witch is an Idolater*, wilfully and in a moſt preſumptuous maner, as *renouncing God willingly*, and *choſing Satan to bee her Soueraigne* Lord, therefore according to that

that Lawe, *ſhee is to be ſtoned to death*, *Deut.*17.3.4.5.

4 *The Witch is a ſeducer of others to Idolatrie*, as appeareth by their common practiſe both vpon their *friends to whom they vſually bequeath their ſpirits*, and vppon all whom they inſtruct, to *reſt in charmes, &c.* And therefore to be put to death, *Deuter.* 13.6.9.

5 Nay, ſhee is *a murtherer both of ſoules and bodies*; and therefore, in this reſpect, doth alſo deſerue death.

SECTIO. II.

Anſwer to Obiections againſt this Execution.

1 AND therefore, though the *diuell* doe the miſchiefe, yet is the *Witch confederate* and *acceſſarie* thereto: nay (in her owne conceit) *Principall* and Miſtris: and therefore by the Lawe of *Acceſſories*, is to die the death.

2 There-

2 Therefore, though they *ſhould repent*, yet die they muſt, to iuſtifie God, and preuent further enſnaring: that though their body periſh, yet the ſoule may be ſaued, 1. *Cor.* 5.

3 Though *ſhe repent not*, yet ſeeing ſhee muſt haue ſome time of repentance; though ſhe do not, yet is Iuſtice to proceede without reſpect of perſons. In zeale to Gods glory, and loue of ſinceritie, ſo *Moſes*, *Exo.* 32. 28. and *Phinehas*, &c. *Num.* 25. 8.

Note.

And this ſincerity of Iuſtice doth require: That though *death and ſuch hurts enſue not*, yet for the offence done to God, *in combining with Sathan*, &c. the parties are to be executed accordingly. For ſo the word doth plainely imply: and heretofore the Law hath been defectiue in this caſe: yet bleſſed be God, for a *further perfection* heerein: and will not the Lord daily perfect his worke? If *wee beleeue, ſhall wee not ſee greater things then theſe?* *Well,*

Mans Law reformed herein. *Anno* 1. *Iacobi*

1 Let this inſtruct the godly *magiſtrate* to haue an eie, eſpecially to the

the *Bleſſer*, that raigneth among vs: And to draw the people to the true and lawfull meanes of helping ſoule and bodie, by rooting out of theſe *Good Witches*, which are rife almoſt in euerie pariſh, and *placing in ſtead thereof a conſcionable Miniſter*, as that the people may require the Lawe at his mouth, that he may pray to the Lord for them, that they may bee healed.

2 Let this teach him to puniſh ſinne, of conſcience, not for by reſpects, meeting with the Witch, as *an Idolator offending againſt God*, not ſo much as a murtherer ſinning againſt man.

3 Let *his owne ſafetie* mooue him heereunto, who as hee hath beene, euen ſo ſtill by the execution of Iuſtice, may be free from theſe Monſters.

4 And laſtly, *Let the glorie of God* (in *aduauncing the Goſpel*) eſpecially heere preuayle, which is by no kind of thing more vndermined then by *Witches*.

Is

Is glorious in nothing more then in rooting out Antichriſt the great Coniurer and deceiuer of Gods people, and baniſhing ſuperſtition the very bedde and nurſery of *witchcraft.*

The end of the ſecond Booke.

THE MYSTERIE OF WITCH-CRAFT.

The third Booke.

Diſcouering,

The ſeuerall Vſes of this Doctrine of

WITCH-CRAFT.

LONDON
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1617.

OF THE DIVERS VSES OF THIS DOCTRINE OF *WITCH-CRAFT.*

The third Booke.

CHAP. I.

First, it ſerueth for reproofe, and that many wayes.

SECTIO I.

As firſt of the Atheiſme, and Irreligion that ouerflowes in the Land.

DOth not Satans Policy in this trade of *Witch-craft*, pretending to afflict and hurt, but, when *he is ſeene* by the *Witch*, First the Atheiſt.

Witch: and then to hurt only the *bodie, or goods*; Plainely *obſcure* and *aboliſh* out of the minds of men, *the Prouidence of the Almightie*, as if Satan were not ſubiect to God, and ſent by his prouidence, that he were not countermaunded by the power of God, but onely ſubiect to the *Witches* power? Doth not this *exalt her in the place of God*, prouoke the people to *feare* and *loue* her, &c?

2 And ſeeing the *hurt* appeareth onely by his cunning to be done to the *bodie*, doth not this nouriſh the people in this Atheiſme, that either their *ſoules* are in no danger, all is well with them, or they neede not trouble themſelues thereabout, ſeeing the diuel doth not trouble them? nay, doth not this *nouriſh this conceit* in their mindes, that they haue no *ſoules*, or elſe, that they are *mortall*? they end with this life, and therefore vſe all meanes for the maintenance hereof, and then care is taken ſufficiently.

3 Doth not this conuince the Atheiſt

theist that *dreames of Generall Grace*; *All shall be saued*; seeing by this *Doctrine and Practise of Witch-craft*: It is now apparant, That not onely *naturally we are the bondslaues of Satan*, but that many purposely yeelde vp themselues to his cursed will, *renounce their saluation*, to become his slaues, *binde* themselues *to eternall damnation*, and so are made oft-times fearefull spectacles of the Diuine vengeance, being *carried away by the diuell*, and haled violently to destruction?

4 Doth not this *iustly confound* that, *common deluſion*, *That there is no hell, but to be in debt, in priſon? &c.*

Doth not this conuince such as *liue in that profane and fearefull manner*, as if there were no *God to Iudge them*, no diuell to torment them? Do not their desperate courses plainely discouer to whom they doe belong? Are they not of their father the Diuell, because his *workes they doe*, are they not running headlong to Hell, by their desperate impenitencie?

doth their damnation *ſleepe*, that ſo turne the grace of God into wantonneſſe? Hath *not the god of this world blinded them*, that *they cannot obey the truth*? Are they not *appoynted to perdition that thus crucifie the Lord of life*? Is there any more ſacrifice left for ſinne for ſuch, but euen *violent fire* to conſume the aduerſaries? *Hebrews cha.*10.26.27. *Iude verſe* 4. *Iohn chap.* 8.44.

SECTIO VIII.

It is a plaine conuiction of the contempt of the Word.

FOr as the Lord, when *Pharaoh* would not *beleeue* his ſeruant *Moſes*, did therefore giue him vp to be *deluded* by his *Sorcerers* and *Enchanters*, who dooing ſuch wonders in ſhew, as *Moſes* did in trueth, did thereby harden *Pharaohs* heart, and ſo ripened his ſinne and iniquity: euen ſo it is iuſt with God, becauſe we

we deſpiſe *his Word*, and *contemne his true Prophets*: therefore to leaue the common people generally to bee hardned by ſuch *fained* wonders as the *prophets* of Sathan make ſhew of in the world, that they might bee *effectuall*, to encreaſe tranſgreſſions againſt the Lord, and ſo to ripen them to the day of vengeance.

Thus did the Lord giue vp *Saul*, for his diſcbedience and contempt of the Word, *to ſeeke vnto Witchcraft*, 1.*Sam.*28.

Whereby hee ripened his ſinne, and drew on ſpeedy vengeance vpon himſelfe, and Gods People for his ſake, 2.*Sam.*29.

Thus was *Ahaziah* left to ſeeke helpe of the god of *Ekron*, that ſo he might receiue of the Lord the Sentence of his deſtruction, 2.*Reg.* 2.

Sectio. III.

Of Reproofe.

IT reproueth the Idolatrie and falſe worſhip of the Times, conuincing *the falſhoode and abomination of Poperie*, and iuſtifying the truth and *vertue of the Goſpel* of *Ieſus Chriſt*.

As that, firſt, where *ſuperſtition raignes*, and is not yet weeded out, there wee ſee *Witch-craft* to be magnified, and ſo to abound as in the *Orcades* among the Heathen.

Zach. 13.3 4. But where the *Goſpel hath got footing*, there all *vncleane ſpirites depart*, *groſſe Witch-craft* is baniſhed, *Authoritie* preuaileth, to the rooting out thereof: the *Word preuaileth* to heale our infidelitie, and ſo ſecure vs from their dangerous ſnares.

And yet (which is to be lamented) wee ſee the *Good Witch* ſtill to get ground, euen becauſe *ſhe helpes, and ſatisfies the fleſh*: doth not this argue plainely, what God we worſhip princi-

principally, euen our pleaſure, our riches, our health? Is not the *Good Witch* reſpected, becauſe ſhe ſupplies theſe? And is not our *belly then our god*? the *wedge of golde our hope*? Doe wee not for our owne ſakes reſpect the Bleſſer? Is it not a plaine worſhip, yea Idolatrie which we commit with her?

SECTIO IIII.

It condemneth the groſſe profaneneſſe and diſobedience of the Ages preſent.

1 IN that the *Infernall ſpirites* are more obſeruant and diligent for the *hurt of the ſoule*, then we are for the ſaluation thereof: they are compaſſing continually, omitting no baſe offices to ſerue their Miſtreſſe turnes.

2 *The aboundance of Witches*, the horrible ſottiſhneſſe and wilfulneſſe of the people which runne to theſe *Bleſſers*, that are giuen vp by God the Lord, to forſake the true meanes

of their ſaluation, and fly to *diuelliſh helpes*: doth not this plainely argue the generall diſobedience of the people; and therefore, *becauſe they receiue not the loue of the truth, therefore God hath left them to theſe ſtrong deluſions, to beleeue lies*, as in the ſecond epiſtle of Saint *Paul* to the *Theſſalonians* in the ſecond chapter and eleuen verſe.

Surely, as the Lord *gaue vp Saul* to a ſpirite of Errour to bee tormented, and miſ-guyded thereby, becauſe hee forſooke the euerliuing Lord, and diſobeyed his Prophets: So is it iuſt with Almightie GOD, to giue vp the people to be beſotted with this iudgement, euen becauſe they haue detayned the trueth of God in vnrighteouſneſſe, and reproached the ſame by their profane and moſt abhominable conuerſation.

SECT.

SECTIO V.

Reproofe of Hypocriſie.

I *Treproueth the Hypocriſie and feareſull Diſſimulation that raignes euen among profeſſors.*

And that firſt, as Sathan *pretends ſubiection to the Coniurer and Sorcerer*, when indeede his purpoſe is to bee *Maiſter of all:* Euen ſo the *Hypocrite*, howſoeuer he *pretend ſubiection to the Lord*, yet his purpoſe is to ſerue his owne luſts, *to aduaunce himſelfe aboue all that is called God, to bring men into bondage, to ſmite them on the face*, 2. *Cor.*11. 2.*Theſſ.*2.12.

2 As Satan pretends many things to be done by *the Witch*, which indeede are done by himſelfe, that he may bring the *Witch into danger*, abuſe others by her, and conceale his wickedneſſe more cunningly: euen ſo doth the Hypocrite father much vpon God, which is but the deuice of his owne braine.

And doth not this plainely conuince the *hypocriſie of the Times*, that whereas the *Good Witch* is farre more dangerous then the *Bad*, yet becauſe the *Bleſſer helpes, and ſerues turne*, to maintayne life; &c. therefore ſhee muſt eſcape: whereas the *Bad Witch*, becauſe ſhe is hurtfull, therefore ſhe muſt bee puniſhed. Doth not this argue, that not for conſcience ſake, but for our owne reſpects *Iuſtice is executed*, Sathans power is oppugned?

Math. 23. And doth not Sathan, when hee pretends to doe moſt *good*, then doe moſt hurt? ſurely ſo *doth the hypocrite*, vnder colour of *long prayers*, *deuoure widowes houſes*; Euen as the *Bleſſer*, vnder pretence of *Good prayers*, enthralleth the ſoule, ſo doth the *hypocrite*, by pretence of formall prayers *and bodily worſhip* detaine men in wilworſhip, and all profaneneſſe to the ruine of ſoule and body.

CHAP.

CHAP. II.

A ſecond generall vſe, is for Inſtruction, That firſt wee would leaue to auoyd the Cauſes of Witch-craft.

Which are
1. Ignoraunce.
2. Infidelitie.
3. Malice.
4. Couetouſneſſe.
5. Curioſitie, &c.
6. Pride, &c.

Concerning Ignorance of GOD.

THat *this is a cauſe of Witch-craft,* appeareth:

Becauſe, *through the Ignorance that is in vs, we are led captiue by Sathan at his pleaſure,* as being ſubiect iuſtly to his ſtrong *deluſions,* becauſe we haue not receiued *the Loue of the Truth;* becauſe wee know not whom to worſhip, how to worſhip God a right; *therefore doth the God of this world blind* 2. Tim. 2. 23, 24. 2. Theſ. 2.

vsbecauſe the Goſpel is hid from vs. 2.*Cor*.4.5,6.

And doth not *Witch-craft vſually* preuaile; when either there is no meanes for knowledge, or elſe the *Truth of God is detayned in vnrighteouſneſſe*, and ſo for our diſobedience wee are iuſtly giuen vp to ſuch Deluſions, remember what hath formerly beene obſerued to this end.

The Remedie thereof is:

1. To haue *the word of God dwell plentifully among vs*, both in the *Publike ordinances* of the *Preaching and Expounding* thereof; as alſo in the *Priuate Reading*, & *conferring* of the ſame in our Families.

2. To haue the *Power thereof*, to Rule vs in all our wayes: To yeelde obedience thereunto, to hearken to this *voyce alone*, and to cleaue therevnto conſtantly: Endeuouring *ſo to walke, as we haue receiued Chriſt Ieſus*. *Col*.2.4. And to be daily caſt into the mould thereof.2.*Cor*.3. Gal.6.6.

CHAP.

CHAP. III.

Touching Infidelitie.

THat this is alſo a *Cauſe of this fearefull Iudgement*, appeareth:

1. Becauſe by *vnbeliefe*, we lye open to Satans power. 1.*Pet.*5.8,9.

2. Through *vnbeliefe* in God, we are brought *to beleeue in him*, to embrace and adore him as the God of this world. 2.*Cor.*4,5,6.

3. Hereby wee prouoke the Iuſt Lord to leaue vs to his power, to be inſnared of him in all deceiueablenes of Error, and damnable Impietie.

4. This is the *ſpeciall bond whereby Satan tyes his Proſelites vnto him*, and they that ſeeke help from them, they muſt *beleeue* that they can helpe them, &c.

And therefore, the Remedie thereof is:

1. As to learne *to know God in Ieſus Chriſt.* *Ioh.*17.2.

2. To labour aboue all things *to be found in Chriſt Ieſus.* *Pſal.*3.10.

1. By *ſeeing our ſelues in our ſelues to be* vtterly

vtterly loſt by the Law. *Rom.*7.

2. And *feeling our ſtate* to be moſt deſperate and irrecouerable.

3. *Groane* we earneſtly vnder the burden thereof. *Matth.*11.28.

4. *And hunger wee after Ieſus Chriſt* to be eaſed thereof. *Matth.*5.

5. *Seeking vnto him in his bleſſed and precious promiſes*: to bee eaſed of our ſinnes.

6. Meditating ſeriouſly on the *power and vertue of his Sacrifice*, which he hath offered for our ſinne.

7. And *applying the ſame*, to our particular ſoares and diſeaſes.

1.Cor.1. 8. *Reſting in Ieſus Chriſt alone*, as our onely and ſufficient Sauiour.

9. And *reioycing in him* aboue all the treaſures in the world, as in the moſt precious Pearle. *Matth.*13.

10. Labouring to *approue our loue vnto Ieſus Chriſt.*

1. By *forſaking all things for his ſake, our beloued ſinne*; yea, if it be required, euen *life*, and all. *Matth.*19.

2. Being *ready to take vp his Croſſe*, and follow him. *Matth.* 16. 22.

3 *Denying*

3. *Denying still our owne wisedome and righteousnesse*, that wee may bee found in him. 1. *Cor.*3.18.

4. And for *thy sake, louing the brethren.* 1. Plucking them out of the fire. 2. And exhorting each other daily; waiting with great patience their Conuersion, and maintaining the Fellowship with all meekenesse of wisedome, and holinesse of Conuersation. 2.*Tim.*2.2. Heb.3.13. Heb.10. 14.

In all Constancie and Patience, working out our saluation.*Phi.*2.12.

CHAP. 4.

As for Malice.

THat this is an *occasion of Witchcraft*, *Apppeareth*: 1. *Because.*

1. *Depriueth vs of the Loue of God*, and so causing the Lord to hate vs, wee are giuen vp to this damnable practise.

The rather, because it is *both a present and effectuall meanes* (*as wee thinke*) to execute the vtmost of our reuenge and it is also a *most daunge-*

rous

gerous meanes to colour our Malice, while it ſo bringeth it about, that partly for *Feare,* wee are forced to *relieue ſuch Inſtruments* , that they may doe *vs no harme,* and wee are *drawne to ſeeke helpe* from them in our extremities, whereby *their Malice being concealed,* is more increaſed, and beeing often *diſappoynted* by Satan, *is more inflamed,* ſealing vp to theſe *curſed Captiues* their eternall damnation: and haſtning hereby the vengeaunce of the LORD vpon them, both in the *Pining of their bodyes,* by this their confounded Malice, and prouoaking them to maligne *GOD the more* , the more they are diſappoynted, whereby his wrath is more kindled againſt them: they are hereby more *eager vpon Satan* to execute their rage, *more deepely obliged vnto them,* by new imployments and at length *more deſperately confounded by him,* in their detection and puniſhments.

Learne wee therefore to remedie this ſinne, Thus:

1. Labour

1. Labour wee to haue the loue *of Christ shed abroad* in our hearts, that so for his sake, *wee may loue one another.* Rom. 5. 2.

2. And consider we, *That vengeance belongeth vnto God*, hee is able to right our wrongs, he is onely *for* to doe it. Rom. 12.

3. Consider wee not so much, *what hurt* may arise from the Creature, *as what good* may redound vnto vs thereby; and whether wee *receiue not daily good from the hands of our God*, sufficiently to counteruaile *the euill of the Creature*? Whether our GOD bee not able *to recompence any euill* from the Creature, whatsoeuer? Whither hee cannot *turne it to our great good*?

4. *Giue we not way* to the least passion of anger, or discontent, least our yeelding to these passions, draw our confirmed malice.

5. And be we wise to *set bounds to our vnreasonable desires*, least being not satisfied therein, we breake out to *enuie*, and so to *malice* others.

6. Especially

6. Especially *labour wee to apprehend the fauour of God in Iesus Christ:* that so being at peace with his Maiestie, and *gayning true contentednesse in our estates*, we may *possesse our soules in patience*, and maintaine *the Vnitie of the Spirit in the bond of peace.*

7. And *Practise wee especially the Loue of our enemies*; striue we to *ouercome euill with good, to forgiue our enemies, to pray for them, &c,*

8. *Enuring our selues to beare afflictions.*

9. And weaning our soules from the *loue of the world.*

10. Still endeauouring *to make euen with our God*, and to be prepared against the comming of Iesus Christ.

Chap. V.

A fourth Cause of Witch-craft is Couetousnesse.

1 As *excluding* through distrustfull and insatiable desires, *the protection of the Almighty.*

2. *Expo-*

2. Expoſing to *deſperate contempt of the Word*, in all fearefull impietie.

3. Hereby *enraging* and prouoking the *Conſcience* to iuſt reuenge.

4. Whereby *deſpayre* ſeaſing on the ſoule, is become hereby a praye vnto Satan, vpon hope of preſent releaſe.

5. Being *forced by ſuch inſatiable deſires to vſe vnlawfull meanes* to compaſſe the ſame, is therefore bayted by Satan with fit matter hereunto: What will hee not promiſe to fetch ouer the poore ſoule? What will not *the ſoule part with* to enioy the preſent payment? *Whats this birth-right to it, ſince it dyes for hunger*, giue it the preſent, and take the future who liſt. *Gen.* 27.

The remedie therefore of Couetouſneſſe is:

1. Firſt, To *conuert our Deſires to heauenly obiects*; and ſo to affect that dureable and true riches.

2. And ſo *diſcerning daily our want of grace*, wee ſhall ſtill be coueting the beſt giftes. 1. *Cor.* 12.

3. As for earthly things, *Desire we onely our daily bread*, as for to morrow let it care for it selfe. *Matth.6.*

4. *And cast we our care on God, because he careth for vs.* 1.*Pet.5.*

Phil.4.7. 5. *Let our Request be made manifest vnto God*, who will not faile vs, nor forsake vs.

And learne wee to bee contented *with our estates*, submitting to the wil of God in all things.

Consider we *the Iudgements of God, vpon th Couetous persons*, he is a spoyler of others, and therefore shall bee spoyled: he pines himselfe and robs others; his children shall bee vagabonds, and his memoriall perish. *Psal.* 109.

Meditate wee *often on the diuine Prouidence* extending to the briutish and dumbe creatures. *Matt.6.*

And consider we seriously of the Loue of God, in Iesus Christ; who if hee haue prouided heauen for vs, Matt.6.33. will hee deny vs these things? And Psal.127.1. seeing with all our care we winne nothing, without his blessing, labour

bour we rather to vſe well what wee haue, then to be coueting more: that our little being bleſſed, may be ſufficient vnto vs. *Pſal.* 37.

And therefore ſeeke we the bleſſing of God, *by renewing our right in Chriſt Ieſus*, and daily ſanctifying of the *Creature, by the Word and Prayer*: and ſo ſhall the mind bee quieted in the ſmalleſt treaſure. 1. *Tim.* 4. 5.

CHAP. VI.

A fift Cauſe of Witch-craft is Curioſitie, And that becauſe:

HEereby *the mind is deliuered from neceſſary knowledge*, to ſearch after vaine and hidden myſteries.

And ſo is nouriſhed *in wauering, and vncertaintie in Iudgement.*

And thereby is *eaſily remooued from ſuch ſound Principles* and *grounds of Truth* as it hath receiued ſome taſt of out of the Word of God. And ſo is brought by degrees to *forſake GOD*, and his holy gouernance, as croſſing

corruption and confounding carnall wiſedome.

And ſo is iuſtly forſaken *of God*, and thereby giuen vp by the power of Satan to be deluded.

And ſo *iuſtly deluded*, by *ſuch vaine pretence of extraordinary skill and knowledge*; as through *pride* of heart is affected through *diſcontent* enſuing from an enraged conſcience, is greedily embraced to giue preſent ſatiſfactiō.

And thereby is prouoked, *with any future harmes*, to procure preſent eaſe and content.

Hereupon *future hopes are deluded*, and ſo deſperately reiected concerning Saluation, vppon a vaine perſwaſion, of *what this extraordinary knowledge will aduaunce vs to*. Namely to be as Gods to know good and euill eſpecially if here any poſſibility ſhall appeare to execute ſuch power, *by doing wonderfull things*, as may exalt vs to this conceit of Diuine Excellencie.

And this is furthered *by a baſe Eſteeme of ſuch knowledge as concernes ſaluation*,

ſaluation, as being *ordinarie*, common to all, obuious to euery capacity. And therefore ſeeing, *all ſhall not be ſaued*: hereupon wee are eaſily enſnared to ſeeke after further knowledg, to looke for Reuelation, to ſearch into hidden myſteries.

Here Satan cloſeth with a prophane heart, tenders meanes of the hidden Myſteries, *colours* them with holy *Names*, and *glorious pretences*; as of ſubiection to man, &c. And ſo eaſily preuailes vpon an vnſtable ſoule, *to drawe it with ſome couenant with Satan* to ſome liking of this skill, eſpecially beeing carried ſo couertly, likely to preuaile ſo effectually.

The Remedie hereof is.

To informe the iudgemēt throughly by *the bleſſed word.*

And ſo *to be brought in ſubiection by the power thereof*, to the denyall of carnall wiſedom, with an holy reſolution in all things to be guided by it.

To magnifie the mercy of God, *for ſo plaine and eaſie a Rule* to them that will vnderſtand, and to cleaue to this

Rule alone for direction in all our wayes. *Pſal.* 8.

6. Neither *leaning on the Right hãd after dreames*, and ſpeculations: Neither *leaning on the left hand* to *humane traditions* as if the word were inſufficient. Being *ſtill humbled* in the ſenſe of our faylings, *to what is commanded*, and for our ignoraunce of that wee ſhould know: And *Liuing by Faith*, in expectation of what is promiſed.

Endeauouring as wee haue receiued Chriſt, ſo to walke in him.

CHAP. VII.

The laſt and Principall Cauſe to draw vs into this deadly ſnare, is Pride, and vaine glory.

1 AS being both the ground of all the other euills.

2. Being the *firſt ſinne* that entred into the world, and diſcouered our fearefull bondage vnder Satan.

3. Beeing *the laſt ſin* that we ſhal put of, and therefore when Satan hath

hath done with all other, he begins with this.

4. *Being the sin that accompanies our best actions*, to deprive *God of his glory* and our selues of the comfort of thē.

5. *Giuing the Lord occasion* to leaue vs to Satans power, for this our great blasphemie and sacriledge.

6. *Giuing Satan occasion the rather to preuaile* in regard of such pretences and maskes which this sinne hath to shrowd it selfe vnder, *as thankefulnesse of God: Ioy in his blessings: furtherance of others* good *in communicating with thē*, what God hath vouchsafed vnto vs. And being *his most effectuall baite* to ensnare vs in this *daungerous Couenant*, because *by Pride we are blinded* that wee cannot see our miserie, nor any daunger lyes vpon vs: and therefore are more easily drawne to make vp the measure of it.

By Pride, we are prouoked *to conceit our own excellency* so farre as to thinke nothing good enough for vs: and we think the Lord doth vs wrong, in not respecting vs accordingly. And

therfore we will right our ſelues, and entertaine what is offered, though it bee by Satan, yet wee preſume to make it ſerue our turnes, wee conceiue ſo highly of our ſelues, that *nothing can defile*, nothing preuaile to our hurt. Is it not *our great preuiledge to command Satan?* ſhall it not make for our glory, to *hurt and helpe* at our pleaſure? Will it not pleaſe vs highly, to heare, The *Voyce of GOD, and not of man.*

Thus doth Satan by Pride, draw vs into his ſnare.

And therefore learne we *to Remedie* this great euill. As:

Firſt, labour we to *diſcerne throughly our curſed Nature*, take we an often view of that poyſonous fountaine, and though in regard of outwarde conformitie and faire ſhew, we may haue cauſe to lift vp our heades, yet when wee looke throughly within, we may hang thē down with ſhame.

2. Conſider not the *good* we do, ſo much *as the euil* we daily *commit*, yea, *that end that accōpanies our beſt actions.*

3. And

3 And acknowledge wee, that whatsoeuer *good* we haue, 1 it is *vndeserued* on our part, 2 we daily *deserue to be stripped of it.*

4 Remember wee, *the most glorious creatures haue beene ouer-taken with this sinne*, and therefore, let vs *feare* our selues *most*, when wee *enioy greatest fauours.*

5 And yet *trust God most*, when he seemes *to do least for vs.*

6 Labouring *to doe all things as in the presence of the Almightie:* And,

7 Auoiding very carefully the *applause* and estimation of *men.*

8 *Not measuring the grace of God by outward complements.*

9 Nor *despising the least grace in others*, though we farre exceed them.

10 Abounding *in thankefulnesse to God*, euen for the *least* of all his mercies.

11 And daily *reckoning with our selues* for the abuse of his blessings.

12 *Walking faithfully and* diligently in the *Callings* which GOD hath placed vs in.

13 And

13 And *ſubmitting to thoſe afflictions*, that are incident thereto.

14 *Meditating* often on the *humiliation of Ieſus Chriſt.*

15 And on *that fulneſſe of glorie* that makes for vs in heauen.

CHAP. VIII.

Conuinceth naturall corruption.

AND doth not this *Doctrine of Witch-craft*, deſcribe vnto vs the truth of our *naturall condition*, that we are the very ſlaues of Sathan, and veſſels of wrath, following the prince that ruleth in the children of diſobedience, and ſo being led captiue by him at his will? *Epheſians chap. 2. verſ. 1. 2.*

Yea certainly, though we ſhould neuer ſo much waſh our ſelues with Niter, and ſtand vpon our ſincerity, yet the bleating of the ſheepe, and lowing of the oxen, I meane, ſuch *running to Bleſſers*, and *cloſing with curſers*,

ſeruis, our *fearing* theſe, and *worſhipping* the other: our refuſall of knowledge, and lawfull meanes for helpe, and ſeeking to theſe diuelliſh and moſt vnlawfull remedies are *apparant Euidences*, that his ſeruants wee are whom we *thus ſubiect* vnto, him we acknowledge to be our Maiſter, our Lord, and Sauiour, whom eſpecially we ſeeke vnto, in the time of our trouble.

CHAP. IX.

That hereby we are taught the right vſe and excellencie of Faith.

AND doth not this Doctrine of of *Witch-craft* ſhew vs alſo the true meanes, whereby wee may be deliuered from the bondage of Sathan, and ſo be tranſlated into the glorious libertie of the ſons of God? yea ſurely.

We are hereby *inſtructed in the excellencie of Faith*, and ſo to labour the attayning and preſeruing thereof.

As

As that we may out of the former diſcourſe perceiue, that this *Faith* is it, which Sathan requires of his ſeruants, to binde himſelfe vnto them, *(if they will beleeue in him:)* his ſpecial aime is at our *moſt precious faith*, if he can ſhake vs heerein, if hee can caſt vs from this hold, he makes ſure account of vs, he holds vs heereby certainely to damnation: Doth not this plainly *euince the excellencie hereof*? doth it not by the contrary confirme, how neceſſary this is to ſaluation, that it alone is ſufficient hereto, *Acts* 13.

2 Doth not the *Bleſſer* require *this Couenant* of her Proſelites, ſhee will helpe them: *if they beleeue* in her, that ſhe can doe them good? &c.

And who are they that are freed from Sathans power, are they not onely *the faithfull*? thoſe which are truely elected, eyther Sathan cannot touch them at all, or elſe his afflictions ſhall tend to their good: well may hee *afflict* the *body*, but the *ſoule* ſhall be *bettered* by it.

And

And ſhall not this teach vs eſpecially to procure *this ſhield of Faith*, that ſo we may beate backe the fierie darts of the Diuell? *Epheſians chapter 6. verſ.* 12.13.

Shall it not leſſon vs, to learne ſtill to *liue by faith in the Sonne of God*: not hauing our owne righteouſnes, that ſo in him we may be more then Conquerours, *Romans* 8.34.35. *Galat.*2.20.

CHAP. X.

Heereby we are inſtructed to a conſcionable vſe of the word of God.

FOr, ſeeing it is not the *Letter* and *ſound thereof* onely that auailes, for ſo (as you haue heard) it may be *abuſed by Sathan to charming and ſorcery*, vnleſſe we both vnderſtand, and *receiue* reuerently, yea treaſure it *vp in our hearts*, and *by faith apply it to our ſelues*, for the Peace of our ſoules: then ſurely is it not enough onelie

onely to *heare*, and not *vnderſtand*; not enough to *vnderſtand* onelie, and not to *retayne in memorie*: nay, not ſufficient to *remember*, vnleſſe we *beleeue the ſame*, and ſo expreſſe our Faith, in *being transformed thereby into the ſame Image from glory to glory*, 2. *Cor.* 3.

And this may ſerue to admoniſh vs, concerning that *cuſtomarie and vnreuerent taking of the name of God in our mouthes*, apparant in our ordinarie ſpeeches; As oh Lord Ieſus &c. which being *no leſſe then charmes*, as it confirmeth *Witches* in their damnable Trade, ſo it expoſeth vs to be afflicted by them: yea leaueth vs to the Iudgement of the Lord, euen to take that from vs which wee ſeemed to haue, of Hypocrites and formall profeſſors to become *open blaſphemers* and profeſſed Atheiſts, ſcorning God, Religion, &c.

CHAP.

Chap. XI.

Teacheth the abuse of the Beliefe and the Commandements.

AS also wee may heere be informed concerning the *Abuse of our Beliefe*, as *Prayers*, which seeing they are repeated without Vnderstanding, and so out of their right ordinance and vse, are they anie better then a *Charme*? Is it not rather a seruice vnto the Diuell then vnto God?

May not this *admonish Preachers, to apply themselues to the capacitie of their people*, to speake with vnderstanding, power and euidence of the Spirit, not with the enticing wordes of mans wisedome, lest they approoue themselues *no better then Charmers*, binding the people faster vnder the power of Sathan, by nouzeling them in *Ignorance, Pride, Infidelitie, Profanenesse, &c.* 1. *Cor.* 2.

And the *People also* may here haue their lesson; not *to liue in ignorance*, but

but to embrace the light of the Goſpel, whereby Sathans forgeries are detected, and graciouſly preuented.

Whereby they may be diuerted to the true and holy meanes, not onely for the *bodies good*, but eſpecially for the help and ſaluation of the poore ſoule.

CHAP. XII.

Teacheth to make conſcience of ſinne.

WE are heereby alſo taught to *make conſcience of all ſin*, and to haue reſpect vnto all *GODS commandements*; labouring daily to be renewed by repentance: and ſo intereſt our ſelues daily in the fauor of God by Ieſus Chriſt: that ſeeing *afflictions follow ſinners*, and Sathan hath no power ouer vs, but by our corruption, and *corruption* being ſuppreſſed, and daily maiſtered by repentance and faith in Chriſt, preuents Sathans power:

Therefore: As it is beſt to auoide ſinne;

ſo, *in* the next place, if we haue ſinned, let vs do ſo no more, leſt *a worſe* thing do befal vs, leſt the Lord leaue vs to Satans power, euen to be ſmitten by euill angels *Iohn* 5.

CHAP. XIII.

Teacheth the deepeneſſe of Sathan.

SEeing the *Policie* of Sathan is notably diſcouered herein, in *hiding* his power, and cloking his tyrannie and crueltie againſt the ſoule, by tampering about theſe pety matters of the body, *diuerting* vs dangerouſly from the ſpirituall combate which Satan hath againſt the ſoule, to *looke onely to bodily harmes*, as if wee had no *ſoules*, but *bodies onely*, that were in danger. May wee not hence *learne the deepeneſſe of Sathan*? Doth not this teach, that Sathan playes the hypocrite, making ſhew *to helpe*, when he *intends moſt hurt*, and pretending onlie to hurt the *body*, when he intends the *hurt* of the *ſoule*, ſhould not this teach vs *leſſe to regard the fleſh*, and to

haue more care for the ſoule: to arme it eſpecially by prayer and repentance: to *watch ouer our thoughts, &c. ſecret corruptions, &c.* whereas we vſually pray for our cattell, which was but a *policie of Witches*, to make vs beleeue, that by prayer they were preſerued from Witch-craft; whereas indeed that blinde and ignorant prayer, was but a colour of Satans help, ſhrowding his aſſiſtance vnder that pretence of Diuine worſhippe. Had wee not now more need *to pray for our ſelues*, not *croſſing* and *Bleſſing, &c.* as the manner was in *Poperie*, but rather croſſing our corruptions, and mortifying our luſtes, whereby wee ſhall beſt preuent the power of Sathan?

CHAP. XIIII.

And haue we not hence matter of Triall, both for our priuate, and generally for the Church of Chriſt?

YEa *certainly; for our ſelues*, we may diſcerne, *whether wee haue ſauing grace,*

grace, or no. For seeing (as you haue heard) Sathan and his instruments, may doe wonderfull things: Therefore let not this content vs, though we had euen a *miraculous faith*, seeing to such it shall be said, Depart from me, I know you not, *Mat.* 7. 22. 23. but rather, let vs get *better euidence* of sauing grace, labouring that our *names may be written in Heauen*, *Luke* 10. 17. and taking the true and only path of holinesse thereunto, euen *true faith in Iesus Christ*, *working by loue, and keeping* vs to the end, constant and vnmoueable vnto the day of Christ, 1. *Cor.* 15. *vers. vlt.*

And seeing diuells and false prophets may do such wõderfull things, therefore learne we hence, *to discerne of GODS truth*, and *his holie Spouse*: namely the *true Church*, not that that *is confirmed by wonders* and signes, for such is the *synagogue of Antichrist*, but that which *continues in the Apostles* 1 *Doctrine, and* 2 *Fellowshippe* 3 *in breaking of Bread and* 4 *Prayer*, *Act.* 2. 44. 45. 46. &c.

Chap. XV.

And may not the Saints of God thereby learne how to behaue themſelues vnder afflictions.

NAmely, as not to *preſume*, but that it may befall them: no *faith* can ſimply priuiledge from the correction of the Almightie: ſo if the *Lord* ſhal exerciſe them herewith.

They are 1 to *examine the ſpeciall cauſe* thereof: And ſo,

2 By *Repentance to make their peace with God.*

3 Begging inſtantly the *ſanctifying of the affliction:* And,

4 So the *Remouall of it*, as may ſtand with Gods glorie.

5 Not *meaſuring, either the fauor of God ſimply*, by the remouall therof; or his *anger by the continuance thereof, or their remouall* thereby. But *comforting themſelues*, though it take away the miſerable life, yet *liuing and dying wee are the Lords:* Happy if we go to heauen though in a fierie chariot.

Chap.

CHAP. XVI.

How to preuent Sorcerie.

SEeing there is naturally in euerie *Chriſtian the ſeeds & grounds of ſuch euills*, which may draw, as by theſe degrees, 1 to the *approbation* of this trade 2 to *vſe* thogh ignorātly, the very *ſpells and charmes* hereof; 3 to retaine *vnder pretence of Charitie, theſe curſed inſtruments*, and ſo to grow *familiar with them*, to *conceiue well of their prayers, &c.* Seeing (I ſay) by theſe degrees, & ſuch like; vnſtable ſoules may eaſily be enſnared, and drawne on to this *diuelliſh compact*: therefore let vs learne alſo to *preuent this fearefull league.* To this end,

Let vs take heed of *liuing in groſſe* and *wilfull ignorance*: And while wee *haue the light*, let vs embrace it conſcionably, leſt we be giuen vp for our diſobedience to theſe ſtrong deluſions.

2 *Let vs be thorowly perſwaded of the prouidence of God*, not onely in *generall*,

ruling and diſpoſing all things, ſo that euery creature is at his cómand, not ſo much as an haire of our heads can be touched vnleſſe the Lord diſpoſe.

3 But ſpecially apprehend we *that prouidence of the Almightie*, whereby he hath taken the ſoule of man into his eſpeciall protection; as hauing elected vs to ſaluation, before the foundations of the world were laid, and that in Ieſus Chriſt, to the praiſe of his glorious grace: that ſo we may neither *thinke our ſoules to bee at our owne diſpoſe*: much leſſe may giue way vnto Sathans ſuggeſtion, *as to haue them diſpoſed at his pleaſure*: eſpecially ſeeing hee hath no *right thereto*: nay, is the maine enemie, and murtherer thereof from the beginning, *chap.* 8. of Saint *Iohn*.

How to reſigne vp our ſelues into the hands of God.

4 And ſo let vs learne to reſigne vp our ſoules daily into the hands of our God; by *caſting our care vpon him*: and, 1. *Pet.* 5.

Daily making euen with him, by vnfained repentance.

Sub-

Submitting daily to his blessed will in all things: and,

Making our requests daily manifest vnto him.

Contenting our selues with his gracious *dispensation:* and yet *still hungring continually* after his *glorious presence*, *Psalme* 42. *Philip.* 1.23.24. 2. *Corint.* 5.1.2.

And so committing our selues in well-doing into the hands of our faithful *Creator*, 1. *Pet.* 4.

5 Make we conscience especially of holie duties, as to do them, 1 of *knowledge*, 2 with *all holie preparation*, 3 with *all reuerence and intention*, 4 with *all humilitie* and obedience, 5 especially being *well perswaded of what we doe*, 6 and principally *of the acceptance of our persons therein*, &c. aboue the same.

Seeing, as whatsoeuer is done ignorantly or prophanely, is no better then a *sacrifice to the diuell:* so it is iust with God for this prophaning of his ordinance, to yeelde vs vp to strong delusions, euen 1 to *rest in the worke*

done, 2 to flatter our ſelues, *that the doing thereof may excuſe vs for any groſe filthineſſe*: 3 to thinke that *God will be pleaſed with any Idoll ſeruice*: 4 ſo to *make a mocke of God and his ordinances*: 5 and therefore *iuſtly to be giuen vp to the power of Satan*, to the ſatisfying of our luſts: 6 to *abuſe holy titles and prayers to the effecting hereof*: and ſo by degrees to be brought to this execrable skill; in ſteed of ſeruing *God*, to ſubmit wholy to Satan, intertaining any colourable and accurſed meanes for the compaſſing hereof.

And thus of the Vſes for Inſtruction.

CHAP. XVII.

A third generall vſe, is for conſolation.

And that,

Eyther in generall to the Church of God.

1 THat *Sathans power is limited* by the Lord, for the Triall of the

the Elect, and purging out of hypocrites and prophane persons out of the Church; and therfore *comfort* we our selues in the supreame Power of our God. *Tread wee Satan vnder our feete*, as *a Captiue* layd bound to our hands, by *our Captaine Iesus Christ*.

2. *Assure we our selues*; that the power that is now so curbed, shall once for euer bee destroyed: The Lord shall tread Satan vnder our feet. *Rom.* 16. 1. *Cor.* 15. 54, 55, &c.

Secondly, here is exceeding comfort: That *Satan cannot preuaile effectually vpon any to their condemnation*, vnlesse with full consent they yeelde themselues wholy to his subiectiō. *And if* Otherwise, he afflict them *against their wils*, it shall howsoeuer, turne to their good. *Christ wil be vnto them both in life & death an aduantage*: and therfore, here *is matter of exceeding comfort vnto the Saints*, that seeing they are *not their owne, but are bought with a price*, therefore none can take them out of the handes of Christ. *If Satan* therefore shall mooue them to close with 1. Cor. 6. Iohn 17.

with him, to giue way to him, their anſwere is ready: *They are not their owne*, let him *aske their maſter leaue*: they *cannot* giue way to *him, he comes too late*; they haue couenanted with *Chriſt Ieſus* already; he hath deſerued all ſeruice at their handes, hee is ſufficient to requite them, nay hee hath prouided their wages alreadie, no leſſe then a *Kingdom is prepared for them*; yea, a Kingdom immortall and vndefiled, which fadeth not.

And *if Satan ſhould take aduantage of our weakeneſſe* and corruption, and therupon challenge vs to belong vnto him, to yeelde ſubiection to him: our anſwere is ready, *We are not our owne. It is not I but ſinne dwelleth in me*: Let Satan therefore take my *ſinne*, for that indeed is of him yea, he ſhal anſwere for my infirmitie, becauſe his malice prouoked it, his cunning allured me to it. As for me, wherein I am now my ſelfe, *I delight in the Law of God concerning my Inward man: I hate the euill that I do*, euen worſe then the Diuel, and *I ſhall deſire to be found in*

in Iesus Christ, that my sinne may bee pardoned, and my corrupt Nature healed: That Satans power may bee abolished, and corruption may bee swallowed vp of glory.

CHAP. XVIII.

Conclusion to the Wise and Humble Reader.

THus hast thou at length (Deare Christiã) some Part of my poore Obseruations, concerning this *Mysterie of Witch craft*. Wherein for thy better satisfaction, and mine owne greater humiliation: As I am not ashamed to acknowledge, that which thou canst not but discerne; That *I haue borrowed most of my Grounds: For the Proofe & Discouerie of the Doctrine of Witch-craft, from the Painefull and profitable Labours of the Worthies of our Times*, that haue waded before mee heerein, to confirme the Authoritie thereof, against the Atheisme of these euill dayes: that so each might *haue the* perfect *honour of their* owne Paines. So haue I thought good, to

* As his Maiesties *Demonologie*, Mr. *Perkins*, Mr. *Gifford*, and others.

to *adde such experiences* and collections of mine owne partly gathered out of such *Treatises* as to this purpose haue bene published frō time to time touching *the Discouery and Conuiction of Witches:* And partly digested from particular obseruation of the hand of God, vpon Parties afflicted, that so the *Doctrine* may be made more profitable, *for the edification of the Church.* Wherein I haue spared *the seuerall Allegations*, and particular testimonies herein, least the *Volume might swell too much*, and so proue tedious, & triuial: Referring thee and my selfe, for *warrant herein* vnto those manifold Treatises which haue bin frequently published to this purpose, and are vsually to be had vpon the *Stationers Stalles.* And if any thing ouer & besides hath bene added out of my particular obseruations from such generall Passages, and priuate Meditations, for the further fastning of this Doctrine vpon the conscience of the wise Christian, that he may not dwel in the generall speculation thereof to increase curiositie,

curioſity,& ſo nouriſh Atheiſme:but rather may bee prouoked to a more holy vſe of the ſame, by *obſeruing the generall Methode,and deepneſſe of Satan* herein to enſnare vnſtable ſoules. As I deſire thē herein with me, to magnifie the free grace of God; So I entreat them in the bowels of Ieſus Chriſt, to make the *vſe thereof. That* whereas *the ſpeculation of Truth, without conſcience of profiting thereby*, is the meanes to depriue vs euē of the *knowledge* thereof(which I take to bee a maine reaſon, why this Doctrine ſo generally acknowledged, both by *Heathen* & *Chriſtians* is notwithſtanding *queſtioned and oppoſed*; becauſe it meeteth with particular corruptions and croſſeth carnal, and politike deſignes) that therefore thou wouldeſt ſtill *conioyne the Spirituall vſe thereof, with the knowledge of the ſame.* Obſeruing herein, not ſo much what *Witches* may doe for the *hurt of the bodie*, but what ſnares in the *harme of the body they lay for the ſoule: By withdrawing the mind* frō the knowledge and

loue

loue of the glorious goſpel of Ieſus Chriſt; and bewitching the ſame, with *the loue of ſuperſtition* that would faine, and by this means (as hath bin obſerued) is very likely to preuaile among vs, *obſeruing wiſely*, that ſuch *oppoſitions*, as haue been made againſt this manifeſt *Truth*, haue not bin ſo much in regard of *The Literall Truth it ſelfe*, as in reſpect of ſuch *Spirituall conſequence* of more ſacred and neceſſarie *Trueths* which depend thereupon. As the *power of the Goſpel* in preuailing againſt *Witchcraft*, and ſo therein confounding *all formall worſhip & Popery*. *The effect of the Goſpel following neceſſarily vpon the doctrine*, Namely, *The day of Iudgement*; *the puniſhment of the wicked in hell, &c*, *The authority of the Magiſtrate, in puniſhing theſe Hel-hounds, &c*. Wherein as thou mayeſt *obſerue the wonderfull wiſedome of God*, in *confounding the craftineſſe of Idolaters*, that while with *one breath* they are *glad to beg this teſtimony from hell*, for the iuſtifying of their *hellish* idolatry & worſhip, in aduancing of their lying miracles;

racles; and so do approue, to this end of *this doctrine of Witchcraft*, yet *euen with another*; they would faine *blow away this truth againe*, because it makes to the cõfirmation of the *Power of the Gospel*, as discouering the Iuglings, and treacheries therin: so let this aduice thee, not to rest in *the Forme of Religion*, but to labour *to embrace the power therof*; & to make vse *of these spirituall Obseruations*: to this end. Promising thee, that as I haue endeuoured to discouer some part of *Satans deepnesse heerein*, so (if the Lord spare health & liberty) shalt thou be shortly furnished *with a more plentifull discouery of Satans Deluſions against the whole practise of sanctification* to settle thy conscience: wherof thou hast for the Information of thy iudgement the some * formerly deliuered vnto thee. And so I heartily commend thee to the grace of GOD, which is able to builde thee further in the power of Godlinesse, and so to present thee blamelesse, vnto the comming of our Lord *Iesus Christ*.

Praying

* In the first Part of the *Christians dayly Sacrifice.*

Praying thee to paſſe by ſuch faults of Forme and Complement, as my manifold infirmities and want of leaſure may giue occaſion of, and to amend ſuch other of Impreſſion as thou ſhalt hereby be furniſhed. And ſo againe; *crauing thy hearty Prayers* for the continuance, both of Publicke and Priuate Libertie, I commend thee vnfainedly to the bleſſing of our good God, who will for his glorie reſerue Light in Iſrael, for the full demoliſhing of the Kingdom of *Antichriſt*; and for the glorious and more perfit aduauncement of his holy Sonne *IESVS*, in all his Ordinances: To whom be praiſe and Obedience throughout all the Churches. And in whom I reſt.

Thy poore Remembrancer at the Throne of Grace.

THO. COOPER

Praying thee to paſſe by ſuch faults of Forme and Complement, as my manifold infirmities and want of leaſure may giue occaſion of, and to amend ſuch other of Impreſſion as thou ſhalt hereby be furniſhed. And ſo againe; *crauing thy hearty Prayers* for the continuance, both of Publicke and Priuate Libertie, I commend thee vnfainedly to the bleſſing of our good God, who will for his glorie reſerue Light in Iſrael, for the full demoliſhing of the Kingdom of *Antichriſt*; and for the glorious and more perfit aduauncement of his holy Sonne *IESVS*, in all his Ordinances: To whom be praiſe and Obedience throughout all the Churches. And in whom I reſt.

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